

# THE ARCHETYPE OF INITIATION

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*Sacred Space, Ritual Process,  
and Personal Transformation*

*Lectures and Essays by*  
**Robert L. Moore**

*Edited by* Max J. Havlick, Jr.

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The archetype of initiation

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FOR MARGARET



## A DREAM OF INITIATION

I am in an African village. A ceremony is about to begin. I am standing near a square pond. The people are surrounding the pond on three sides. On the fourth side, there is a line of Westerners, mostly priests and nuns, missionaries. In the middle of the line, there is a priest. He is the speaker. I realize I am witnessing an ancient rite of these people, and the missionaries have studied their customs a long time, especially the priest, in order to perform this rite.

The priest raises his hands and begins to speak in the native tongue, which I do not understand. As he speaks in a rhythmical way, he also performs a ceremonial dance that is required by this ancient rite. All the missionaries hold up their hands and dance with him in unison, sometimes responding to what he is saying. The people also respond. The rite continues for a few minutes in this manner.

When the priest is finished speaking, he tells a ceremonial joke, and the group laughs in a ceremonial way. The people laugh genuinely.

It is now time for the ceremonial drowning. The whole line of missionaries walk forward to the pond and down a ramp that takes them beneath the pond. There is an illusion that they are under water. The people go off to decide about what the priest has requested.

The scene changes.

I am entering a church. There is a sign out front indicating

that the service will be about recruiting for The Church of Gnosis. I think it is very odd that this church would allow another church to come in to evangelize, especially one that is not of the Christian mainstream.

The priest is at a central altar. The people are on three sides. The only open spot is in the choir, behind the priest. I sit there, and others come and join me.

I wake up knowing that this is an important dream, and that it will take some time to fully understand it. It may be transforming.

Anonymous Analysand  
(used by permission)

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## FOREWORD

This book has created for me a greater sense of hope than anything I have read in decades.

Here Robert Moore's deeply penetrating mind awakens us to the urgency of "what time it is"—time to reclaim the sense of sacred space in our secularized culture, time to grow a mature ritual leadership that can hold and steward that space, time to restore the processes of a comprehensive initiation into wholeness which alone can re-create a habitable world for humanity.

In this series of lectures, colloquial discussions, and addresses delivered over a ten-year period, we find a saving message founded on ancient wisdom—that human beings need something more than mere socialization and behavioral adaptation. They need deep, transformative experiences that release the energies of mature commitment and fuel the vision of a global, nontribal community of justice and peace.

It would be difficult to imagine a more welcome word to those of us who care about building a mature masculinity in world culture today. Moore's impassioned plea for restoring masculine initiation and eldership must not, and I believe, will not go unheeded.

The initiation hunger of humanity requires a dedicated effort on the part of therapists, religious leaders, and initiatory organizations that can provide the favorable conditions for the emergence of a more powerfully creative adulthood than our global culture has yet witnessed.

Robert Moore's voice of wisdom and guidance in these pages

is a call that we need. If we will "read, mark, learn, and inwardly digest" what is here presented, and heed the call, our world can be blessed and transformed.

Don Jones  
Past International Chairman  
The ManKind Project

## PREFACE

In the autumn of 1978 I discussed for the first time in public my early research on the archetype of initiation. The setting was the annual meeting of the American Academy of Religion, and the venue was the Religion and Social Sciences Section of that conference. My paper was entitled "The Structure of Initiation: Phenomenological and Psychological Perspectives."

At that time I was actively pursuing field research into ritual process and personality that became my own "initiation" into the strange but powerful world of "ritual knowledge." I did not know at that time how much of my life—my psychological and spiritual energy—would be invested in research into these issues of ritual process, initiation, sacred space and transformation, ritual eldership for human psychological, moral, and spiritual maturation. I did realize, however, that the topic had immense importance, and that a deeper encounter with ritual knowledge would change the way we moderns viewed our world and understood the way to wholeness and healing.

In the spring of 1980 I was ready to press forward with my research toward a revisioning of the nature and dynamics of the psychology of ritual process. In that academic quarter I offered a graduate seminar at the University of Chicago, "Initiation in Psychological Perspective," which brought together many of the materials that later developed into the foundations for this book.

For the next two decades, initiation and ritual process became



the virtual center and forefront of my work in research, teaching, and leadership. I organized research conferences on the topic, taught graduate seminars on "ritual, sacred space, and healing," and focused much of my research in Jungian psychoanalysis on this area of interest.

My deepening realization of modern culture's bankruptcy in ritual knowledge and ritual leadership helped me understand the causes of fragmentation in the male self, the failures in masculine maturation, and the increasing influence of "monster boys." My writings on the moral psychology of masculinity became widely known during the early 1990s, but my early work on ritual process and initiation remained unknown.

Over the years, however, I have continued to receive frequent requests for access to this early material from many people with existential and intellectual interests in these areas. This present volume is the first of a series of forthcoming publications that will present my early research. The next volume will present a scholarly paper I wrote in 1987 that also deals with initiation and transformation, but in a more technical way for formal presentation. Later volumes will present collections of other early lectures and essays in a variety of diverse but related areas like the psychology of mythology, the nature of evil, spiritual narcissism, and the archetype of spiritual warfare. The whole series is a publication project of the Institute for Psychoanalysis, Culture, and Spirituality in Chicago.

The first three chapters in this first volume represent the edited text of a series of three lectures I gave in Chicago in the spring of 1984. Chapter 1 introduces the concepts of sacred space and ritual initiation, both from the standpoint of individual life events and Eliade's scholarly studies of premodern religion. Chapter 2 describes anthropologist Victor Turner's categories of the experience of sacred space, and especially his important distinction between liminal and liminoid sacred space. Chapter 3 examines the contemporary individual's experience of the quest for regenerative space, especially in psychotherapy and analysis, and shows how all

therapeutic work channels psychic energy with the same three components of submission, containment, and enactment found in premodern ritual processes.

The next two chapters cover some of the same material presented eighteen months later in the fall of 1985, and show the continuing development of my thought in this area. Chapter 4 describes in greater detail the line of development from the original study of initiation ritual by Arnold van Gennep in 1909, to Joseph Campbell's first description of its mythological foundations in 1949, then to Eliade's formal distinction between "the sacred and the profane" in 1959, and finally to Victor Turner's further distinctions and applications to the modern world in 1969. Chapter 5 uses my own field research and background in the ministry and various schools of psychoanalysis to show how modern therapy has many of the same characteristics as premodern ritual processes.

The 1987 essay reprinted in chapter 6 challenged the interfaith religious establishment to take advantage of these new resources in "revisiting an approach to spiritual leadership appropriate for a 21st-century global village." Chapter 7 addressed an international men's organization along the same lines, urging its leaders to apply these new intellectual and spiritual resources to the important global issues of masculine spirituality and initiation.

All the diagrams are gathered together in the Appendix at the end because many of them are referred to in more than one chapter.

These materials articulate my conviction that our species has evolved to the point where we either must continue to provide conscious, creative, and responsible rituals of life that serve the maturation and healing of all its people, or face the alternative of unconscious and destructive participation in rituals of personal, social, and global death.

Robert L. Moore  
Chicago, Illinois  
September 2000



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To researcher J. Gordon Melton for giving me the opportunity to witness knowledgeable ritual elders practicing their art.

To all the ritual elders from so many different traditions who so graciously allowed me to be a participant observer in their ritual



practice. They allowed me to unlearn much of the misinterpretation of ritual process that had been passed on to me by the academic "experts."

To Don Jones and the ritual elders, leaders, and initiates of the ManKind Project International for their courageous ongoing efforts to bring the power of healing ritualization back into the lives of men, women, and communities.

To the C. G. Jung Institute of Chicago for its early assistance in bringing these materials to a wide audience.

To the faculty and graduate students of the Chicago Theological Seminary, especially the students in my seminars in "Ritual, Sacred Space, and Healing," for giving me the opportunity to test these ideas with those who feel especially called to a mission of transformative leadership.

To the Institute for Psychoanalysis, Culture, and Spirituality for its support of this publication, and its commitment to apply the insights of psychoanalysis to the most fundamental personal and social problems.

To my friend Phil Matthews and the Northern Star Foundation, without whose encouragement and support these ideas would never have reached the global audience that needs them.

## CHAPTER 1

### SACRED SPACE

Lecture, Spring 1984

Let me start with a few words about my interest in the topic of sacred space and ritual process. In addition to teaching psychology and religion at the Chicago Theological Seminary, I am a diplomate analyst of the Alfred Adler Institute, and I am currently an analyst-in-training at the C. G. Jung Institute. I have private analytical practices in Hyde Park and Evanston. As chair of the Religion and Social Sciences Section of the American Academy of Religion, I explore the relationship between psychology and the phenomenology of religion. I have done a good deal of field research in the area of minority religions and occultism, and co-authored with Gordon Melton a book entitled *The Cult Experience: Responding to the New Religious Pluralism* (1982).<sup>1</sup>

I have also been studying contemporary understandings of ritual. The September 1983 issue of *Zygon: Journal of Religion and Science* included the proceedings of a symposium I organized for the Institute for Religion in an Age of Science (IRAS) on Victor Turner's work on ritual and human adaptation. His article in that issue relates brain, body, and ritual, and presents the relationship of archetypal theory to culture, the brain, and neurophysiology.<sup>2</sup>



Last year during my sabbatical I studied the implications of Turner's work for the field of psychology and religion and for spiritual leadership. I have also been studying the relationship of sacred space to this field, and some of the material here was included in a book I am currently co-editing, *Anthropology and the Study of Religion* (1984).<sup>3</sup>

Presently there is a revolution in the understanding of sacred space. To start with a referent for each reader's own experience, Diagram 1 (in the Appendix) depicts the normal developmental periods and major life transitions described in Daniel Levinson's book *The Seasons of a Man's Life* (1978).<sup>4</sup>

The quest for regenerative liminal space usually occurs during some form of life transition, whether elicited by one of Levinson's major life-cycle changes or some unexpected trauma. Everyone has some personal knowledge of this quest, so I urge readers to reflect on their own experiences of sacred space as they read this material.

When people act "crazy" by conventional standards they are often searching for some kind of extraordinary space that will allow them to leave an old phase of life behind and experience initiation into an entirely new phase. Age-old human existential issues bring with them a yearning to locate and enter a sacred "temple" where the issues can be addressed, where a constructive reorientation can safely occur, and where the behavior of self and others can once again begin to reintegrate and make sense.

The three pages of Diagram 2 (in the Appendix) show the three-phase structure of initiation as a transitional process in relation to sacred space. Ten horizontal listings run across all three pages to provide a map of the theories and issues we will discuss. The diagram itself moves across the three pages from left to right, with each page describing one of the three phases of initiation from the point of view of all ten of the theories or issues. In Phase One, ordinary, everyday consciousness is challenged as the individual's life-world grows less viable and morbid. In the sacred

space of Phase Two, however, the ordinary consciousness is transcended as the individual's everyday life-world is dismantled and deconstructed. Phase Three then completes the process of initiation as the ordinary, everyday consciousness is reconstituted, and the individual's life-world reintegrated and renewed.

People experience this kind of radical change in their sacred geography any time they have to cope with a significant crisis or loss in their lives. As shown beside "Life Events" in the first horizontal row of Diagram 2, the three elements of crisis, grief, and reintegration each represent one of the three distinct phases of an initiation that moves away from the life-world where the crisis occurred into a new life-world adapted to the new situation. For example, during the middle phase of grief, the grief process, people no longer experience the world in their normal way, and they do not go back to experiencing it in a normal way until their time of grieving is over.

Some individuals, unfortunately, never seem to finish with their grief, and the world never congeals again satisfactorily for them. Instead, they remain in a state of "chronic liminality," unable to move on to the third phase and return back to ordinary life. I discussed this phenomena in *The Cult Experience*. Myths also refer to this, as in the story of Ariadne's thread, for example. A person who does not understand sacred space or have access to a knowledgeable guide can easily get lost in the labyrinth of transformative space. It is not good to remain indefinitely in the transitional world of sacred space, because profane, mundane space is where we ordinarily must live. Most of our lives are lived "out of Eden."

Entering sacred space is always an ordeal or trial, whether done voluntarily or involuntarily. One must undergo rituals of degradation and humiliation at the threshold, and "submit" before crossing over into the transitional sacred space. Submission is symbolized culturally in numerous ways. Fraternity hazing, for example, is a vestige of this ancient process and has primordial meaning. Entering the initiation process requires humility.



Hinduism has a saying that a temple cannot be found with unbent knee or unbowed head. You cannot desecrate the real temple. Rituals of degradation symbolize the spirit of resignation and surrender required to enter sacred space. It is not accessible otherwise.

The ego does not function well in the transitional middle phase. Without linear time you become disoriented, and "reality testing" (Freud's secondary process) is partially suspended, and primary process thinking becomes manifest. Grieving, for example, so disorients the perception of time that linear time becomes meaningless. Some have equated this disorienting middle phase with a horrible "night sea journey."

Tragedy or catastrophe sometimes forces people into these transitions. They get slapped around by life experience so traumatic that humility is their only recourse. It collapses their prized narcissism. This happens a great deal when people are destabilized or "decompensated" into the quest for initiation and transformation.

Of course, submission does not always happen this way. At times it results from realizing one's own need for regeneration. Here the pre-liminal Phase One is not panicky or acute, as it is in the wake of tragic events. Rather, it comes with a still, small voice to which one listens. Willed submission takes place, and there is controlled regression in service of the ego. Rather than circumstances forcing the course of events, the person makes a decision to enter analysis or spiritual direction. Even here, however, the spirit of submission is a common theme.

Leaving the sacred space of transformation reverses the process of entering, and it is often extremely difficult. Some kind of help is usually needed: a foot to boot one out, or a hand from the new (profane) world to reach in to pull one out.

Four primary works by four different scholars share the credit for developing this understanding of a three-phase process of initiation. (1) Arnold van Gennep's book *Rites of Passage* (1909) pioneered discussion of the phenomena of phases in ritual passage. (2) Joseph Campbell's important study *Hero with a Thousand Faces*

(1949, 1972) provided a broad and rich context in world mythology for illustration of these themes. (3) Mircea Eliade's seminal works *Rites and Symbols of Initiation* (1958) and *The Sacred and the Profane* (1959) defined sacred space and time and showed its significance for understanding religion and initiatory ritual in life and culture. (4) Anthropologist Victor Turner's book *The Ritual Process* (1969) made it possible to understand and study all this material in relation to modern industrial culture. The contributions of van Gennep, Campbell, and Turner are all discussed in greater detail in later chapters of the book, but for our purpose here of introducing the concept of sacred space, no one is more important than Mircea Eliade.<sup>5</sup>

We cannot overemphasize the importance of Eliade's notion of *the heterogeneity of space* for understanding initiation and both personal and social transformation. This key idea of two separate and distinct kinds of space in human life underlies everything else in his work. The second horizontal row of Diagram 2 marked "Eliade" illustrates his idea of heterogeneity across the range of the three phases of initiation. We only experience liminal sacred space and time in Phase Two, while Phases One and Three only occur in profane space and time, indicating that ordinary space normally precedes and follows the experience of sacred space.

Profane space differs from sacred space in that it has no fixed point or center from which to gain orientation. Profane space has no *axis mundi*, no cosmic tree or pillar leading to the heavens. This is the experience of modernity: people unable to locate a center. Profane space allows no direct contact with the power that enables renewal and regeneration to occur. Inability to locate the center corresponds to an inability to find the source of power necessary for regeneration. Symbolically, this is the inability to find one's umbilical cord, or the mother's breast.

Modern persons find this notion difficult to perceive because they have been so exiled from an authentically spiritual or religious

understanding of human experience. Modern secularized individuals typically think that no true center really exists, and profane space becomes for them a formidable yet meaningless expanse that is fundamentally unreal. It becomes a creative void and the locus of deterioration.

*Homo religiosus*, however, experiences space quite differently. To quote the classic discussion of Eliade in *The Sacred and the Profane*:

For religious man, space is not homogenous; he experiences interruptions, breaks in it; some parts of space are qualitatively different from others. "Draw not nigh hither," says the Lord to Moses; "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5). There is, then, a sacred space, and hence a strong significant space; there are other spaces that are not sacred and so are without structure or consistency, amorphous . . . For religious man, this spatial nonhomogeneity finds expression in the experience of an opposition between space that is sacred—the only *real* and *real-ly* existing space—and all other space, the formless expanse surrounding it.<sup>6</sup>

Thus the possibility for regeneration of the world occurs through tears in the fabric of ordinary profane space. Eliade calls such a tear a *hierophany*, or manifestation of the sacred. He also uses the term *kratophany*, manifestation of power, which essentially refers to the same thing. When the sacred erupts, it detaches its nearby territory from the territory surrounding it, and a new point of orientation is revealed.

A center is needed to get in touch with regenerative powers. Jungians refer to this fixed point or center as the archetypal Self. Ancient individuals found the center through ritual, and they often projected it on physical locations, like Mount Sinai or Golgotha,

for example. When no sign manifests itself, one is often provoked by evoking sacred forms and figures, using what is called *geomancy* (finding the sacred through geography or diagrams of lines and figures). Archeological excavations show that people often perceived a place as sacred over hundreds and hundreds of years and through the overlapping of many different cultures. Temples are often found in these locations. A sacred place seems to magnetically organize the surrounding culture. For example, a place holy to Muslims, Christians, and Jews was often sacred to the ancient peoples who previously lived in that area.

Once sacred space is formed, boundaries form as well. The boundary is the threshold between sacred and profane. Boundaries are traditionally expressed in terms of enclosures like walls, circles, and stones. The most ancient sanctuaries consisted of circles and stones, as at Stonehenge, for example. These boundaries needed to be stewarded and maintained by ritual leaders, a point given little focused attention by Eliade. Ancient ritual leaders assumed that harm would certainly occur if the boundary were not properly respected. Numerous rituals existed to facilitate the difficult and dangerous entering and leaving of sacred space, such as taking off one's shoes, various gestures of approach, mantras, and rituals of ablution, for example. This careful stewarding of the boundaries between sacred and profane space in all traditions testifies to an ancient intuition of its importance to human life. Later I will elaborate on this phenomena of boundaries in the modern experience of analysis (chapter 3).

Eliade thinks sacred space was evoked and became manifest through telling the stories of ancestors. In these narratives the gods appeared, primordial prototypes were imitated, and what Jungians call the archetypes were present. Eliade does not use the term "transition states" for regenerative space, but he understands that the experience of sacred space resulted in regeneration. Tribal peoples also understood this, believing that when they created sacred space, they regenerated the whole world. Contemporary research into transitional space supports this view. During a tran-



sition phase there is a deterioration that can be seen as regression to the "primitive" womb, which explains the power of the symbolism of the mother's body as one prototype for regenerative space.

The terms "ordinary" and "extraordinary" might work better than "profane" and "sacred." People sometimes misunderstand the meanings of "sacred" and "profane" for tribal culture because of the contemporary connotations of these words. They jump to the conclusion that Eliade believed tribal people did not consider all time and space religiously significant. Recently a Protestant individual accused me of implying that profane time was not religiously significant for Eliade's *homo religiosus*. This could not be further from the truth. Profane time for Eliade is very religiously significant, as was all time and space for the tribal individual.

We must distinguish, however, between the *religious* significance of all time, and the *regenerative* significance of all time. Certainly all time is not equally regenerative. Some time is indeed renewing, but some time is also draining. The Christian theological assumption of the significance of all time does not deny the *heterogeneity of time*. Tillich's theology of history, for example, does not overrule the common personal experience that some times and places have healing effect, while others are draining and even killing. While all history may be interpreted as ultimately regenerative space and time, you can still recognize that it contains many smaller components within its large cycles of destruction and renewal.

Eliade believed that heterogeneity of space was only true for ancient human beings, that sacred space could only be experienced by individuals in premodern, tribal cultures. He notices a few traces of sacred space, but nothing that really regenerates. He says, "profane space still includes values that to some extent recall the non-homogeneity . . . [of] religious experience of space." For example, most people consider some "privileged places qualitatively different from all others," such as their birthplace or their "scenes of first

love." Such places "still retain an exceptional, a unique quality" for even "the most frankly nonreligious" people, as if they held "revelations of reality" that go beyond those of ordinary, everyday life.<sup>7</sup> For another example, war veterans often report experiences of transcending reality on the battlefield that they can relive at veterans meetings by remembering together the various battles they fought. War and violence often function to evoke such an ecstatic different level of reality for many people.

Nonetheless, Eliade believed that a homogenous view of space has radically impoverished modern industrial culture. He believed modernity underwent such a fundamental fall that people today are shut off from any real experience of regenerative space. Though Eliade understood how the heterogeneity of space relates to regeneration in human experience, he gave no insight on how to locate sacred space in contemporary culture, or how it might function in the modern world. That further development came from Victor Turner when he addressed the problem of fragmented liminality pervading modern culture (described in chapter 2).

Of course, Eliade found many residual manifestations of the sacred in traditional monotheistic cultures, and I have noted elsewhere that many contemporary pagans, such as practitioners of ritual magic, also seem to have a deep understanding of sacred space. "Sacred" does not equal "God" for Eliade. The consistent factor in premodern times was not belief in God but belief in some kind of regenerative power or libidinal energy that could be tapped into for personal and social regeneration.

Unfortunately, few scholars today understand the importance of Eliade's concept of heterogeneous space. Eliade himself did not carry the concept over into modern times. He believed that heterogeneity of space was true only for ancient human beings. We must move beyond Eliade in this regard. His view that space is only homogeneous for modern individuals is erroneous. This is one reason his work is not being used more today to interpret the experiences of contemporary life.

Audience Member: Perhaps he says that because it just ap-

pears to be so. I can think of some people for whom space and time always appears to be the same.

Moore: Space does indeed appear to remain the same unless you have the proper tools for looking at it. Victor Turner, whose work we will consider in the next chapter, provides the tools for discerning that space is not completely homogeneous in modern experience. Turner thus serves as a bridge between contemporary theorists and Eliade and van Gennep.

It is important to emphasize that for Eliade, sacred space could only be experienced in premodern, tribal cultures. He recognized that those cultures had ritual elders, technicians of the sacred, who taught and interpreted the experiencing of sacred space, but he does not adequately emphasize their role in the presence or absence of sacred space.

So I agree that it is difficult for modern persons to locate sacred space, and it is also difficult to find knowledgeable elders to steward it. Indeed, based on my research, without the wisdom of the ritual elders, space would have appeared homogenous even in premodern cultures. These elders served as diviners, and they knew how to look for the signs of regenerative space.

Eliade unfortunately put too little focus on the important interface between sacred space and ritual leadership, and Turner also failed to see its importance. Both of them implied the relationship, but it needs much more explicit expression than they gave it. I try to do that in my own studies, particularly those on ritual magic in contemporary occult groups.

For contemporary culture is not as totally secular as Eliade, Harvey Cox, and many other writers in the sixties thought it was. Their notion of secularity sounds today like the imagination of secularized upper-class professional academicians. Sociological studies constantly show that religious experiences and even paranormal and mystical phenomena are common among many individuals in modern society.

Much of the fragmentation in modern culture results from inadequate "containment" of people's authentically numinous experiences. Religious congregations, for example, could serve as vessels for sacred space, but very few people understand them in this context. Individual congregations lose a critical aspect of their reason for being when they cease to serve as containers for sacred experiencing, but few clergy understand this concept in enough depth to apply it. Some recent flourishing of group work does include this dimension (such as Oasis, Esalen, even weekends with Jean Houston), but the experience of most people today does not. In contemporary church life as actually practiced, sacred space is too terrifying for most people to handle, for inside it the repressed returns, and opposites are no longer split into neat black and white compartments.

Most clergy today do not understand sacred space. The mainstream clergy has domesticated sacred space and time and chosen instead to preside over profane space and time and try to inject into it whatever meaning they can. Their attempts to achieve some kind of *communitas* often come across as "Hi, y'all!" and their efforts to use liturgy often seem naive or merely ceremonial. Turner distinguished ceremony from ritual in that it upholds the status quo and does not, as Jungians would put it, allow the shadow to appear.

Current religious practice in "mainline" Protestant denominations, for example, has almost no sense of sacred initiation. Even baptism as an initiatory rite no longer carries significant numinosity for many people. The same holds true for many other rituals in the contemporary church. There is very little sense of the nature and dynamics of ritual boundaries. The space inside the sanctuary becomes identical to the space outside it, which leaves no need for any special preparation to enter it.

The Protestant Reformation waged a great war on medieval ritual practices, for arguable reasons, yet at a high cost. As a result, Protestants today tend to be ritually tone deaf. Many churches are persona dominated and have replaced the true confessional by rote



words. I believe the church is due for a revolutionary reappropriation of the ritual wisdom of pre-Reformation Christianity, based on a deeper understanding of ritual process now made possible through these new resources.

The news that ministers should be ritual leaders would shock many seminarians today, but ministry would be a much more awe-inspiring profession if they took the role of ritual leadership seriously. The claim of ritual eldership, however, seems to have a hierarchical aspect to it that tends to be suspect in contemporary theological circles. Clergy fear being accused of elitism and incorrect ideology.

Another factor is the Enlightenment view of the universe as a machine. American culture was born during the Enlightenment period. In fact, John Wesley, founder of Methodism, once labeled his movement "the Methodist machine." This metaphor helped lead the church to the formation of corporate ecclesiastical structures as they are known today. These kinds of root metaphors used to describe human life and experience are very powerful. In Jungian terminology, one equates the metaphor of machine to a functioning of ego, that is, a technical mechanistic stance informed by what Tillich called "technical reason." A "heroic ego" tries to work out every crisis or transition from the ego position with no consideration of the periodic need for the ritual death of the ego. In fact, however, successful transition requires a deconstruction of the ego followed by its reconstitution in a post-transition ego structure.

The modern mechanist assumption has no place for ego deconstruction, which would imply a "failed" machine, or "crazy" behavior. Instead of allowing deconstruction, people try to forget their strange experiences through psychotropic drugs prescribed presumably to "correct" their biochemistry. The American mental health establishment has become an extension of the mechanist model. Jungians generally consider this trend an anathema, for they consider ritual death of the ego a necessary part of human experience. Most people today, however, resist considering liminal

states as integral to human life, and aside from Jung and those influenced by Jung, very few view them as regenerative. New life cannot begin to germinate until the old has been torn down and cleared away in a process manifesting adequate containment.

Victor Turner distinguished between liminal and liminoid space. Both are special forms of space, but in liminal space the boundaries are stewarded, while in liminoid space they are not. The issue of stewarding is complicated, but if an elder cannot maintain the boundaries of sacred space, it may change from liminal to liminoid. This can result in a psychological abortion, or a failed initiation. In fact, there are a large number of these. It also happens that people stay in sacred space too long and are unable to leave, a mark of what I call "chronic liminality."

Sacred space is regenerative space, but experiencing it is not always as good as we often assume. Liberal Christians especially seem prone to romanticize or sanitize experience of the sacred when in reality it is not pleasant most of the time. It can be experienced as horrible. Some call this space the "tomb of the womb," the alchemical vessel where you are "cooked" when you need to be. Hopefully, after being appropriately cooked you can return to ordinary space. If not, an abortion may occur. Indeed, many people emerge stillborn from sacred space, like premature babies who cannot survive upon leaving the womb. One can see the close parallel between psychic birth and actual birth.

Many of the DSM categories of psychopathology can be interpreted in terms of failed initiations. For example, teenagers branded as having "adolescent identity disorders" are sometimes in reality only suffering from improper initiatory experiences. Obviously, from my point of view, they are not the ones to blame for this. Something is definitely wrong with contemporary culture when, for example, young black males need to find their puberty rituals in Chicago street gangs that make them commit crimes. These kinds of gang groups understand the importance of ritual without ever having read Victor Turner. They often wield great power in their own domains, but generally offer inadequate initiatory pro-

cesses to their own new members—pseudo-initiations that lead to what I call “monster-boy” behavior.

For some years Louise Mahdi has looked at these problems while collecting and editing an anthology on contemporary initiation soon to be released by Open Court Publishing Co.<sup>8</sup> She considers unwed mothers and emotionally disabled war veterans in the context of failed initiatory experiences. She notices how young men once taught to be efficient killers now have trouble returning home to ordinary experience. We are better at making warriors, in other words, than we are at bringing them home. This has become a widespread and daunting problem.

In summary, Mircea Eliade is in my view the greatest genius in the field of the History of Religions, and modern scholarship is deeply indebted to him for introducing the concept of sacred space into its discourse. Unfortunately his work is badly misunderstood, and its full importance not yet widely recognized. People who only think of Eliade as an antiquarian of religion still have not realized the wealth of his material for understanding and renewing culture, and for helping human beings value and cherish the various cultural traditions, with what Bernard Meland called an “appreciative consciousness.”

**Audience Question:** Does any of this come from differences in philosophy such as, for example, those between Plato and Aristotle? Wasn't Plato once considered some kind of mystic?

Moore: Jung stands in the Platonic tradition, obviously. Some people claim that the technical reason so prominent in modern life developed from Aristotelian thought through Aquinas. Personally, however, I tend to believe that the intellectual history of this material is too complex to reduce to the differences between Plato and Aristotle. The trends can be overdone. As for Plato, his mystical esotericism has been concealed by philosophy departments in

modern universities, but we should remember that during his time an awareness of the esoteric—what we might call the experience of *gnosis*—was very much alive.

**Audience Question:** Can you give us an overview of what psychoanalysts in general think about the concept of sacred space and its relevance to their work?

Moore: Many psychoanalysts, including Freud, have simply misunderstood the specialness of space in psychotherapy. By contrast, Jung long ago connected analysis to alchemy, and paralleled the analytical relationship to the “sealed vessel” or alchemical container in which transformation occurs. For many years people believed Jung's writings on transference phenomena were mystical and obscure, but that is beginning to change. Now even some Freudians are beginning to realize that transference does not merely repeat an old object relationship in a new situation but carries the potential for the transformation sought by the client. Freudian analyst Robert Langs goes so far as to consider transference the *sine qua non* key to transformation. This is where sacred space exists. It is only one such place in contemporary culture, of course. There are many others. Chapter 3 on “the vessel of analysis” discusses these issues in more detail.

**Audience Question:** Could you elaborate on what liminoid space is?

Moore: Liminoid space consists of extraordinary space where careful attention is not paid to the boundaries. Vacation time is one example. Las Vegas is preeminently liminoid space for middle and lower middle-class America. Lake Tahoe, Rush Street, Bourbon Street, and Mount Shasta are others. Religious pilgrimages are predominantly liminoid experiences.

Self-destruction can result from looking for liminality in liminoid forms. Sometimes, for example, a person gets too close to the fire when searching for a liminal experience, as in drug or alcohol induced ecstatic experiences.

The true locus of personal transformation is in a contained and secure liminality, but it tends to be so fragmented in the modern



world that we experience liminoid space more often than liminal. The human organism may sense a psychobiological need for liminality and look for it in a boundary like the mountains, the seashore, or the forest, or in a variety of socially marginal experiences. Sadly, these experiences are usually not truly transformative. The next chapter gives a more thorough discussion of the contrast between liminoid and liminal space.

### Chapter 1 Notes

1. J. Gordon Melton and Robert L. Moore, *The Cult Experience: Responding to the New Religious Pluralism* (New York: Pilgrim Press, 1982).
2. "Ritual in Human Adaptation," symposium report edited by Robert L. Moore, Ralph W. Burhoe, and Philip J. Hefner, in *Zygon: The Journal of Religion and Science* 18 (September 1983), 209-325. Robert L. Moore, "Contemporary Psychology as Ritual Process: An Initial Reconnaissance," 283-94. Victor W. Turner, "Body, Brain, and Culture," *Zygon: Journal of Religion and Science* 18 (1983): 221-246.
3. Robert L. Moore, "Space and Transformation in Human Experience," chapter 6 in *Anthropology and the Study of Religion*, ed. Robert L. Moore and Frank Reynolds, Studies in Religion and Society (Chicago: Center for the Scientific Study of Religion, 1984), 126-43.
4. Daniel J. Levinson, et al., *The Seasons of a Man's Life* (New York: Alfred A. Knopf, 1978).
5. Arnold van Gennep, *The Rites of Passage*, trans. Monika B. Vizedom and Gabrielle L. Caffé, intro. by Solon T. Kimball (Chicago: University of Chicago Press, 1960); first published as *Les rites de passage* (Paris, 1909). Joseph Campbell, *The Hero with a Thousand Faces*, 2nd ed. (Princeton: Princeton University Press, 1972; orig. pub. 1949). Mircea Eliade, *Rites and Symbols of Initiation: The Mysteries of Birth and Rebirth*, trans. Willard R. Trask (New York: Harper and Row, 1958; reprint

Woodstock, Conn.: Spring Publications, 1994); *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (New York: Harcourt, Brace and World, 1959). Victor W. Turner, *The Ritual Process: Structure and Anti-Structure* (Ithaca: Cornell University Press, 1969).

6. Eliade, *The Sacred and the Profane*, 20.
7. Ibid., 24.
8. Louise C. Mahdi, Steven Foster, and Meredith Little, eds., *Between and Between: Patterns of Masculine and Feminine Initiation* (Peru, Ill.: Open Court, 1987). See also Louise Carus Mahdi, Nancy Geyer Christopher, and Michael Meade, eds., *Crossroads: The Quest for Contemporary Rites of Passage* (Peru, Ill.: Open Court, 1996).

## CHAPTER 2

### LIMINOID AND LIMINAL SACRED SPACE

Lecture, Spring 1984

This chapter describes Victor Turner's understanding of sacred space, his distinction between liminal and liminoid space, and the kinds of experiences that belong in those two different categories.

The material results from the extensive background work on Victor Turner involved in two recent publications. First is my essay "Space and Transformation in Human Experience," published in a book that Frank Reynolds and I just finished co-editing called *Anthropology and the Study of Religion* (1984).<sup>1</sup> Frank is a historian of religion at the University of Chicago Divinity School, and I am Professor of Psychology and Religion at the Chicago Theological Seminary. In 1978 when I became chairperson of the Religion and Social Sciences section of the American Academy of Religion, I found no serious work being done on the impact of cultural anthropology on the study of religion, so I initiated a series of programs from which the critical essays in this book developed.

A grant last year from the Association of Theological Schools allowed me to study the relationship of cultural anthropology to contemporary religious leadership, and I spent most of the time working on Victor Turner. I planned a conference in Chicago around



Victor Turner and some of you attended the lecture I gave at that conference. The September 1983 issue of *Zygon: The Journal of Religion and Science* published the entire proceedings of the conference. My contribution was the essay "Contemporary Psychotherapy as Ritual Process: An Initial Reconnaissance."<sup>2</sup>

## Victor Turner

Victor Turner, in my view, is quite clearly the most important cultural anthropologist of our time. There are many reasons for that. When he died last year (December 1983) at the age of 63, he was entering an important new creative phase of his work that might have had a large impact on the problems of world culture. In his search for ways that different cultures of the world could learn how to appreciate each other, he explored the use of dramatic forms as one way to participate in the fundamental root metaphors of the various cultures. He finished his book *From Ritual to Theater: The Seriousness of Human Play* (1982) not long before his death. Earlier he had done substantial work with his wife Edith Turner toward an anthropological understanding of pilgrimage. Their book *Image and Pilgrimage in Christian Culture: Anthropological Perspectives* (1978) is one of the finest pieces of work available on the nature and meaning of pilgrimage. He elaborated on these ideas in another little book, *Process, Performance, and Pilgrimage: A Study in Comparative Symbolology* (1979). Study of Turner should begin, however, with his book *The Ritual Process: Structure and Anti-Structure* (1969), because it contains the clearest statement of his basic ideas.<sup>3</sup>

Turner called his work "processual symbolic analysis," which means using comparative symbolology to help people understand the meanings involved in social process and the relationship between individuals and their cultural settings. Turner elaborated on the dynamics of rites-of-passage experience, starting from Arnold van Gennep's pioneering work *Rites of Passage* (1909).<sup>4</sup> Van Gennep had described the tripartite structure of rites of passage, but Turner

gave the subject a far more sensitive and dynamic treatment that examined what it was like to be inside a transition state.

Ritual experience of sacred space resembles the life-cycle transitions described by Daniel Levinson's *Seasons of a Man's Life* (1978),<sup>5</sup> and illustrated in Diagram 1 in the Appendix. Few scholars besides Turner, however, have studied these transition states and the unique kind of phenomenological world they represent. No one has studied them as systematically and carefully as has Turner.

Diagram 3 in the Appendix shows Joseph Campbell's cycle in *Hero with a Thousand Faces* (1949, 1972),<sup>6</sup> and it parallels the linear progression shown on the charts in Diagrams 2 and 4. In the structure of transition states, the first threshold is the crossing over from profane space into sacred space after you have heard "the call" to a new phase in your life. This harrowing time may seem like time in the underworld, or the "belly of the beast," before you can finally pass over the second threshold back into the ordinary, profane world that Turner calls "structure."

Various mythological traditions express this three-part cycle that Jungians think is wired into human beings. The structure is fundamental to human experience in all cultures, no matter what cultural materials or mythological patterns may accrue to it. It is paradigmatic to human experience. We all go through this night sea journey many times in our lives, with some journeys smaller and less dangerous than others, but it is still the same cycle over and over again. This explains why the image of initiation is such a key factor in so many different traditions and there are so many steps in the initiatory process.

Human beings have always known it, van Gennep outlined it, and Turner got down into it and looked at it very carefully. His systematic way of thinking about ritual process made it possible for people to look seriously at its role in human culture. Liminality in the middle phase is preceded and followed by a status system. Profane space in the first and third phase operates with status-system characteristics. For example, the first position in structure

can be understood as child, and the third as post-initiation adult. Or the first may represent existence before the death of an important loved one, and the third the radically different world as experienced without that person after the transition has been experienced and accepted in the middle phase. Pre-divorce and post-divorce can also be understood in this framework. Diagrams 2 and 4 in the Appendix show many more examples of the progression of these three phases.

Turner's distinctions bear close study. He believed that authentic liminality—clear and integrated liminality—only occurred in pre-industrial cultures. I do not agree with him on this particular point, but he believed this because he felt liminality only occurred in the presence of the whole tribe. In other words, for Turner, the really integrated experience of liminality of transition, this transitional sacred world, occurred only because the whole social group participated in it together. Examples are the Pueblo Indians, and their initiations, or those of the Navajo, or the Australian aboriginal tribes that we read about in Stanner's book on Australian aboriginal initiation. Only for such tribal occasions did Turner believe you could correctly apply the word "liminality." I'll be saying a bit later why I think he was wrong about that, but first we need to look at these characteristics.

### Structure and Communitas

Turner used "structure" for the modalities of social relationship that exist in what we call profane space and time (following Eliade). Structure is preoccupied with who you are, your "identity" in Erikson's terms, your "persona issues" in Jungian terms. Persona issues are extremely important in structure. You are in structure when you are concerned with who people say you are, where you went to college, where the confirming society says your social location is, and so on. That is what you are *in structure*. The feminists refer to this as "the social organization of hierarchy," because

hierarchy exists in states of structure, and it has a sacrosanct aspect to it.

Ritual forms characteristic of structure (using the word "ritual" loosely) are what Turner called *ceremonial*. They celebrate the status quo. So when you have liturgical events in structure in profane space and time, they are legitimating the *status quo ante* and supporting the hierarchical relations that are present and the personal identifications and statuses characteristic of that. Marriage is a trait of structure, as are college degrees and all the other trappings of professionalism.

American culture is very interesting on this idea. Someone told me recently of his trips to Europe where he talked with many people in restaurants in Greece, Italy, and France. They never asked him, "What do you do?" They asked him, "What do you think about such and such?" or "How do you feel about such and such?" They related to this American, but they did not ask what he did for a living. By contrast, in America, when you go to a social gathering, one of the first things people want to do is locate you on the structure pole. They want to ask you, "Well, what do you do?" Then they feel they have a pigeonhole for you, and they do not have to pay any attention to anything except your persona. Once they get you nailed in a persona category, they think they have you.

That is what Turner means by structure. America has the most modern culture. Modernity has come to its highest focus in American culture. Therefore, it is interesting that you get such a clear sense of structural issues even here. In Europe the structure is there and is written in granite, too, but there have always been all these little places where what Turner calls "*communitas*" can leak out. Parisian cafes are one of them.

But look what happens when you get into a transition state. Look at the radical kind of difference that exists in a state of liminality. It is a context that helps explain the many bizarre forms that religiosity takes. My book on cult experience uses this schema to understand the so called minority religions or cults. Participation in a cult is often an experience of liminality. Many traits that



people attack as "cult-like" are actually the traits of liminality. Take "totalism," for example. Many people write how horrible totalism is, the tendency to have regimentation in cults or other initiatory groups like aboriginal initiations, or marine boot camp. You dress alike, you wear your hair alike, and you de-emphasize differences of status. You wear blue jeans in hippy culture. Hippy culture was a form of pseudo-liminality breaking out in American culture. The uniform was jeans, and so forth.<sup>7</sup>

*Communitas* is an important term for Turner's concept of a kind of experience common to the liminal state. It means the kind of social relationship that focuses on the equality of people and their lack of status differences. It is very warm, one-to-one, direct. The kind of experience that occurs to people in New York City when the lights go out. What happens when a catastrophe comes along? All sorts of catastrophe movies have the theme of what happens to the social reality when a catastrophe hits. All of a sudden status no longer counts, just human beings in it together, all on an equal footing. That is *communitas*.

Everyone can recall experiences of *communitas*. They do not always overlap with liminality. *Communitas* cannot be controlled. It just happens. It just breaks out. It is not always under someone's leadership. Sometimes it just breaks out through the cracks in social structure and experience. For example, in the film *The Poseidon Adventure* (1972), a terrible catastrophe occurs, and suddenly everyone begins to cooperate, take risks for one another, and even show willingness to die for one another. This kind of experience is radically different from the experiences of everyday life.

Pilgrimages are another kind of experience where *communitas* breaks out. Going on a pilgrimage is something like going on a vacation, but not quite the same. You may hope to have some *communitas* on your vacation. Sometimes you do and sometimes you don't. The problem is that so many people see their vacations as an extension of their status location and structure. In other words, "Is my vacation more prestigious than your vacation?" Thus even during a vacation, they are still so locked into the mind of status

and structure that they cannot experience *communitas*. This is no accident. Concern about prestige keeps you away from *communitas*. They are two different kinds of social reality.

Once when studying a group of occultists, I went along with them on a pilgrimage from Chicago to their Mecca in southern California. This caravan of group members represented radically different kinds of social space, all embarking off to the center of their universe, their *axis mundi*, on sort of a little hajj, or pilgrimage to Mecca. As we drove across the country, however, I noticed that differences in social status and intentionality gradually began to dissolve. They knew who I was, and they knew I was studying them, but nonetheless a bond developed between me and them that has never dissolved. You always bond with the people you go on a pilgrimage with, even if they know you are outside their group, and you in turn think they are all "off the wall." Frankly, in my professional opinion, some of the people in that group really were crazy. But I still love them dearly. This could seem spooky unless you understand the phenomena of *communitas*.

Anthropologists of pilgrimage tell many stories of the same kind, as anyone does who has actually been on a pilgrimage. It affects your mind. A primal bonding occurs. You get attachment across all boundaries. The Islamic pilgrimage to Mecca is like that. People rub shoulders together and eat together and talk and share with each other *who would never speak to each other at any other time in their lives*. This is a psychosocial reality that any social scientist doing research in this kind of space must come to terms with. Turner makes this point in his book *Image and Pilgrimage in Christian Culture*.

The same thing is true of these other spontaneous experiences of *communitas*. Sharing any kind of tragedy with a group of people creates a bond that goes way down deep in you. For Turner, *communitas* is really the glue of the social world. Without *communitas* we can hang it all up.

These cracks in the structural system open up sources of healing for a person, for the culture, and for the world. The problem is

people tend to think they can control this process. We want to institutionalize *communitas*, create what Turner calls "normative *communitas*." Communists, for example, really want to institutionalize *communitas*, though they do not use that language, of course. Just look at the actuality of Communist states. Nothing is more dominated by structure than Russian society. Nothing is more structurally authoritarian and based on status hierarchy than the Communist societies. They enforce their communist vision of a normative *communitas*. The only problem is, no one can coerce it or enforce it. No one can even create it at will. It often just sneaks up on you, and happens to you. Turner considers spontaneity a tremendously important thing to realize about *communitas*, that it is out of these unexpected cracks in the structural hierarchy that this glue comes out to hold people together and renew the social fabric.

This idea that you cannot control *communitas* relates directly to the fact that you cannot manipulate sacred space. The most knowledgeable ritual elder cannot control sacred space. All ritual elders who know anything about sacred space realize this. They can spoil it. You can spoil *communitas*, and you can spoil sacred space. You can invoke it; you can welcome it. You can be open to it when it comes. You can place yourself in places where it may happen, but you cannot create it. The tie between *communitas* and sacred space is that neither one of them can be totally controlled. As Christians say, "the spirit flows where it will." Now it's here and now it's gone, and there is no control over it.

Diagram 4 shows many of these characteristics of the three phases of initiation. One is "sexual continence" or "community." These liminal states often show either abstinence from sexuality, celibacy in certain Christian traditions, or there is sexual community, communal living that we heard about so much in the sixties. Particular groups emphasize sexual community. Many different religious communities throughout history practiced some form of sexual community. The forms of sexual expression in transition states are not

like they are in ordinary, everyday structure. Whatever the system of sexual relationships in a particular society, it will change to a different system in the liminal transition state.

In our society the norm is still marriage, even though it is under great pressure. You can tell something significant is going on when you see any major changes in sexual behavior. There may be sexual acting out, that is, homosexual or heterosexual affairs, or there may be high incidence of impotence or frigidity. We almost never think of these matters in their larger context. We just think that the person has sexual problems. But sexual acting out and frigidity and impotence are usually signs of the incipient presence of a transition state, whether recognized by the individuals or not. It is important to pay attention to these kinds of things as you observe other people and the things going on around you and within you. When you start seeing deviations from the sexual norms, you should think liminality—either trying to happen, or already happening—consciously or unconsciously.

Audience Member: Does liminal space have these transitional characteristics just by virtue of being liminal space, or are they always the opposite of what is normal?

Moore: It may not be the opposite of what is normal, but just something that tears down the normal structure by virtue of deviating from the norms and patterns of structure. These things have an obvious psychological basis. For example, a Jungian would view the second phase as the stage where the unconscious manifests itself more clearly than before, but without as much repression. You are in a transition state and really disoriented when you get archetypal patterns manifesting themselves vividly. Clients will say, "Wow, I had an archetypal dream," like it was something good, but an archetypal dream is not necessarily good, because it often means you are entering "the belly of the whale." It means you need help from the *axis mundi* to keep yourself oriented during your transformation.

Sexual practices that deviate from normal, everyday life may represent an opening of the door to the unconscious archetypal



patterns characteristic of transition states. One example in some premodern tribes is the homosexual activity between men in the initiation of young males that some interpreters merely consider "homosexual acting out." But a psychoanalytic interpretation informed by Turner realizes that what some highly structured people dismiss as an unorthodox perversion may actually represent some important reality in the process of significant transition.

In a similar way, other items in Diagram 4 like "minimization of sex differences" and "unisex" can express the sexual manifestations of liminality in various ways.

Structure refers to the world of ego and the persona where sexual activity is usually organized around socially accepted norms. All cultures have certain strictures about sexual behavior that define what is normative. Any subculture that cannot say what is normative about sexuality is simply not a functional society. You may have *chronic liminality*, which we will look at later, the situation of chronic liminality where you find yourself in a transition state but cannot get out.

"Humility" on the part of everyone in a liminal phase means that the liminar is not lording it over people at this point. In fact, the liminar may be very submissive, even clinically masochistic at this point. Masochism, in other words, may often be another expression of a desire for some form of ritual leadership in such states.

Audience Member: Are you using humility like submissiveness?

Moore: That is one expression of it. Turner talks about humility, but I think it carries far beyond some sort of being nice, though the surface part of the humility is the desire to be equal with everybody. In the liminal state we no longer want to lord it over other people. We have been stripped of that desire. We had all of our status stripped away. Everything has been stripped away that would seem to give us the right to lord it over anyone else. That's the surface of it.

Beneath the surface, however, there is often a desire to engage

in a ritual submission. In a truly dynamic liminal state, there is a deep longing to submit. The Freudians very often call this, particularly in men, passive homosexual rape fantasies. That is, *receptive fantasies*. Clients who fear their own fantasies of rape, or worry whether they are male or female, are often manifesting their psychic quest for receptivity and submission in seeking an initiatory process.

Submission is a very powerful theme in world religions. The word "Islam" means submission. Of course today in modernity, submission has a bad name. If someone says you must submit, it makes you think they want to make a slave out of you. Without something like Turner's theories it is hard for people to understand why anyone would compulsively seek submission, and then they decide they must never submit but always be autonomous. The person who must always be in control and autonomous will not be able to access healing and transformative process. If you cannot submit, you cannot die, and if you cannot die, you cannot get reborn.

Audience Member: Is this similar to Edinger's concept of the over-inflated ego?

Moore: Yes, the ego that says, "I like my status in this structure, and so I am going to stay in it for the rest of my life. I will not have any more experiences of liminality. No more conversion experiences for me. No more night sea journeys for me. I don't believe in that stuff."

Or perhaps a Freudian therapist will suggest something like the following: "Don't go into this *communitas* fantasy, because it just means you are trying to return to the womb. It is a regressive, passive fantasy of getting lost back into the oceanic feelings of the mother, and you still have not severed your bond with your mother. You were damaged somewhere in the rapprochement phase of your early object relations development, and so forth and so on. In other words, if you have this longing to return to the womb, you're crazy. Now if we could just get the right ego development in you, via some good psychoanalytic psychotherapy (or if you have enough

money, psychoanalysis proper five days a week), we could get you to the point where you no longer have that feeling."

What the Freudian analyst does not realize is that coming to see him five days a week would serve for the client as a dramatic experience of stripping and humiliation and thus precisely constitute an experience of liminality and the night sea journey.

Studying Turner will give you more of a feel of what these states are really like, the patterns that are characteristic of transitional space, behavior in sacred space, and so on. Nobody else has ever studied this as comprehensively as Turner.

Another item in Diagram 4 is "acceptance of pain and suffering." Why do people often want to hurt themselves in transition states? Why do people burn themselves with cigarettes? Some theorists view this as just a failure of the human machine. But if you believe that people evolved so that ritual process is *necessary* to be human, and that we are wired to seek out initiatory process, then such mutilating behaviors may indicate fragmented attempts to start a process leading to a transformation or metamorphosis of the ego to a higher, more mature state. People, in other words, may intuit that they need to die. One client actually said, "I need to die, before I kill myself." These people need a ritual elder to tell them, "In one sense you *do* need to die, but it's the old ego that needs to die, not you." James Hillman's book *Suicide and the Soul* (1964) gives many wise insights into this kind of situation.<sup>8</sup>

We can understand ritual mutilation the same way. These people believe they need to be wounded and experience pain. They believe they need to be scarred. Something in the psyche causes them to say, "I need to be scarred, I need to be burned." The ego then literalizes it, and they burn their skin with cigarettes or whatever their culture has available for such an action. They don't understand the archetypal imagery of cooking in the fire, and they don't understand the archetypal imagery of being wounded by a lance, as in the fairy tale "Iron Hans." They don't understand how

being wounded relates to transformation, and no one tells them. Sometimes they just think they are crazy. So they burn themselves. The psyche is trying to do what it knows it needs to do, but there is no one there to dance with, no ritual elder to instruct them in an appropriate healing response to the promptings of the psyche.

## The Liminoid Experience

Liminoid space differs greatly from liminal space. Turner thought that truly liminal experience does not exist in modern industrial culture, but that we only have liminoid phenomena like play, leisure, drama, sports, and hobbies that are not society-wide and usually involve commercial interests. They express voluntary association, but you pay for them. Some people even consider psychotherapy liminoid because you pay for it and it's not society-wide. There is an article in *Zygon* by a Freudian friend of mine who thinks that.

I think Turner is wrong in some of the ways he distinguishes between liminal and liminoid. I think that liminal space always has a ritual elder stewarding the boundaries, keeping the vessel hot. If the boundaries of sacred space are too permeable, it does not get hot enough for a transformation to occur. Truly liminal space, truly transformative space, truly sacred space in the sense that tribal peoples used it for personal transformations, *always has ritual leaders*. Sometimes inner guides can bring this on, but it is a distortion to lead people naively to hope for transformation based on their inner guides without any outer guides.

Audience Member: What about unconscious guides? There may be some subliminal hope.

Moore: There is always the hope. That is what lies behind liminoid experience. The psyche sends people off looking for regeneration, but the unconscious longs for an elder. Sometimes you find someone to play that role for you who is not a knowledgeable



elder, but who just knows how to dance with you. They can be sensitive to what you need and they can be there for you.

You find this with children. A child goes through these kinds of transitions all the time. They intuit what they need from an adult. If there are adults around who are sensitive and relatively healthy, that kid will line them up, rub up against them, and just suck what they need out of that adult in a little ritualization and dance. They will get out of that adult what they need in terms of the enactment right then, assuming that the adult is emotionally available. That child will pull it out of you. You will find your instinctual repertoire coming on line as you give the child what the child needs even though you didn't even know you knew what the child needed. See Winnicott and Erikson on these dynamics.

Human beings of all ages are this way. You can find people who have that kind of sensitivity but may not know they're playing the role of ritual elder at all. They often don't. But with a real sensitivity available, a human being will extract what is needed from that kind of presence.

That kind of hit-or-miss process, however, is a very dangerous approach to personal transformation. You may latch onto someone who doesn't know how to dance with you. You can introject. A child introjects a lot, and with the wrong person a child can introject a lot of poisonous, toxic things.

The parallel is that you can get a crazy analyst, a crazy therapist. Even with someone advertising themselves as a ritual elder, trained and certified by the Jung institute, or the Adler Institute, or the Freudian Psychoanalytic Institute, you may still get a crazy ritual elder who cannot really help you either. There are no guarantees that you can locate an adequate ritual elder to hold the container of transformative space for you.

Liminoid experiences do not have a conscious imaginal boundary, while liminal experiences take place in a magic circle with a clear boundary that goes all the way around, like the alchemical *vas*. The liminoid looks for boundaries, while the liminal has complete containment as symbolized in the mandala.

A good exercise is to write out a page of observations of people you have seen searching for transformative space. What are some of the ways people try to do this? They may like going to Vegas, which is liminoid and has no real official elder. Other examples of liminoid experiences include trips to boundaries like the seashore, the mountains, or the desert. Or you may go live with the poor, which is a search for the boundary in terms of marginal social status. Hence the magical significance of the poor for so many people. Someone in a transition state may go to Appalachia, or they may go into the Peace Corps or the mission field. They go to Nicaragua. Any time you go "south of the border," you are looking for that same psychosocial boundary.

All these journeys represent a liminoid quest for the boundary. The only problem is that there probably isn't a mandala down there. There probably isn't a magic circle with a ritual elder who knows how to get you in and out. There may be, but you never know.

Journeys to the boundary are searching for a door into sacred space. Your psyche knows you need a boundary. Your psyche knows you must get to the edge. You must get to that threshold. I love that movie *Close Encounters of the Third Kind* (1977), because it said so much about sacred space. You have the sacred mountain, the appearance of gods at the center, the subliminal imprinting of the place you need to go. That's what I'm talking about. There is a subliminal imprinting of the place you need to go when you need to get healed.

Sacred space can be either liminal or liminoid. The liminoid does feed you. You get in touch with something in liminoid space, you get in touch with sacrality, but it is different from truly liminal sacred space. Liminoid space gives some nourishment, an initiation, what Peter Berger calls the "rumors of angels." You sense that there really is hope, because human beings are tough and they don't need much to be able to hope. Liminoid experience feeds you a little bit and gives you enough strength to keep on going. Jungians think about this in terms of individuation which has many of these night sea journeys. You need a battery charge

once in a while to keep you going. The psyche is working its thing in you, and it is guiding you through these experiences. There is a larger transformation going on underneath these smaller ones.

That is why a lot of people seek hospitalization. Mental hospitals are supposed to be liminal space. This is the only way to really understand the role of mental hospitals. Too bad the mental health establishment doesn't understand it this way. Psychiatry that studied Turner would be a different kind of psychiatry. A person says, "Okay, going on like I am isn't working, so I'm going to hospitalize myself." The problem is they do not find people in the hospital who know how to be ritual elders. They are just psychiatrists in a biochemical fantasy. I do know a few psychiatrists who are ritual elders, but there are far too few who are not ritually tone-deaf.

We do not think enough about mental illness in anthropological terms, though more and more people are beginning to. Medical anthropology is a growing field. It is really growing in places like San Antonio where you have people in the medical center studying with the brujos. Now the brujos and the medical doctors in the psychiatry department study the culture and the native healers. So this is coming. It has to come.

Audience Member: Is there a network of people who have knowledge of shamanistic healing, who really are effective? Secondly, is there a journal on this? I thought there might be a journal called *Transformation* devoted to this kind of thing.

Moore: That is a fascinating idea. One of our own people, Louise Mahdi, knows most of the people around the world who are interested in these matters, and she has just edited a book on initiation. She brought together papers on masculine initiation, feminine initiation, and initiatory aspects of various other experiences in life. It should come out with Open Court Publishing sometime next year.<sup>9</sup> In terms of depth psychology, it is mostly Jungians who value ritual process and relate it to Turner's work. Murray Stein has done a lot on this, and others have started to realize how much Turner dovetails with Jungian psychology.

Audience Member: It is encouraging that there is always structure, and always some *communitas*.

Moore: There is a dialectic between them, and there always will be. It is a cultural metabolism. That is the problem with totalistic thinkers, because when you get into *communitas*, when you get into liminality, you think totalistically. To the extent that you are in it you tend to think totalistically. Notice someone who is depressed. Have you ever noticed how you felt when you were really depressed? You talk about totalism. It doesn't matter how good you are at argument. If you are talking to a deeply depressed person, it's sealed, it's hermetic. The darkness is just sealed. So when you're in one of these states, you're in it totally. You need to be in it totally.

But the person who is going to be the leader should not be in it totally. The leader at least should not be inside your magic circle. They should be able to have one foot in with you, and be able to step in and step out. A ritual leader will need some analysis sometimes, of course, but it doesn't make sense to be in it totally while you are trying to provide ritual leadership.

People who are chronically liminal have entered sacred geography and can't get out. One example might be people who go to conferences all the time because their whole life is conferences. Or their whole life exists in human potential groups. They don't really have any life between the group sessions. These people get burned out after a while. They start to realize that something is funny with it. Other good examples are chronic substance abuse, and promiscuous sexuality. People with many sexual partners are usually into promiscuous sexuality over a period of time much longer than a year, maybe two. They are lost in space, in limbo.

This sacred time is the same time required for a healthy person to finish the grief process, which can take from six months to two years. Once you go much beyond two years, you have chronic liminality. Transformative process has been arrested. In pastoral care training we talk about "unresolved grief reaction." That is just another term for chronic liminality. Someone had a death in the



family and they never let the person die. For example, consider the parent who keeps a child's room just like it was when the child died. Or the widow who keeps the house exactly like it was when her husband died five years before. This is like the divorced person who has not ritually disposed of the sacred objects of the failed marriage, but then wonders why another relationship cannot be found. Often they still wear the engagement ring given to them by their former spouse! Many people who cannot seem to get started on a new relationship need a friend or therapist to point out to them, "Of course you can, but you have to let the last one die first." When you begin to look around, you notice all kinds of unconscious ways like this that people sustain chronic liminality.

Audience Member: Is there a difference between chronic liminality and perpetual liminality? What about the state of mind of the shaman?

Moore: You have to be careful about that. Some people think that shamans are psychotic, but that's not true. A true shaman is an initiate. A crazy person is a failed initiate. A healthy spiritual leader is not in chronic liminality, and a shaman is not in chronic liminality. A shaman, however, can walk in both worlds. A ritual elder can walk in both worlds. But to the extent that a shaman really is in a liminal state, he will not be able to function. *While you are in a liminal state, you cannot function adequately as a ritual elder for someone else.* You may think you can. There are a lot of crazy people in mental hospitals who think that they are global religious leaders. When you study shamanism carefully, you find they have one foot in each place. They used to say of a great rabbi that he was "a great tree that stood in both worlds." That's the case with a ritual elder. If you really are in a liminal state, you really are disoriented. There is no such thing as being oriented in a liminal state. That's good news to you folks who are in liminality. If you are worried about yourself being disoriented, then "Welcome to liminality! Enjoy the swim for a while!"

## Chapter 2 Notes

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2. "Ritual in Human Adaptation," symposium report edited by Robert L. Moore, Ralph W. Burhoe, and Philip J. Hefner, in *Zygon: The Journal of Religion and Science* 18 (September 1983), 209-325. Robert L. Moore, "Contemporary Psychology as Ritual Process: An Initial Reconnaissance," 283-94.
3. Victor W. Turner, *From Ritual to Theatre: The Seriousness of Play* (New York: Performing Arts Journal Publications, 1982); *Process, Performance and Pilgrimage: A Study in Comparative Symbolology* (New Delhi: Concept Publishing, 1979); *The Ritual Process: Structure and Anti-Structure* (Ithaca: Cornell University Press, 1969); with Edith Turner, *Image and Pilgrimage in Christian Culture: Anthropological Perspectives* (New York: Columbia University Press, 1979).
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5. Daniel J. Levinson, et al., *The Seasons of a Man's Life* (New York: Alfred A. Knopf, 1978).
6. Joseph Campbell, *The Hero with a Thousand Faces*, 2nd ed. (Princeton: Princeton University Press, 1972; orig. pub. 1949).
7. J. Gordon Melton and Robert L. Moore, *The Cult Experience: Responding to the New Religious Pluralism* (New York: Pilgrim Press, 1982).

8. James Hillman, *Suicide and the Soul* (New York: Harper & Row, 1964; Woodstock, Conn.: Spring Publications, 1997).
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## CHAPTER 3

### THE VESSEL OF ANALYSIS

Lecture, Spring 1984

This chapter reviews the previous discussion and then considers aspects of sacred space and ritual process in the context of contemporary depth psychology and psychoanalysis in general, and Jungian analysis in particular. I really do believe that Jungian analysis is one of the preeminent places in our culture today where one can have truly liminal experience, though certainly, as I've said before, not the only place.

Chapter 1 looked at traditional views on the heterogeneity of space in human experience, and especially Eliade's concept and understanding of what it takes to have truly regenerative space, and for real renewal, rebirth, and initiation to occur. Eliade clearly saw the relationship between heterogeneous space and the capacity for rebirth and renewal, but he thought it was something that modern contemporary industrial society could not experience. He thought we could only experience vestiges of sacred space in special situations like the place where you first fell in love, or some other dear place of your childhood. The very existence of those places, however, means that modern space is not totally homogenous, because they do carry some numinosity—what we would call an "energy load," or some libidinal load.



Chapter 2 then turned to Victor Turner and the way he built upon Eliade and Arnold van Gennep's work on the rites of passage. Turner agreed with Eliade about the reality of heterogeneous space and its importance for human culture and personality, but he went beyond Eliade by asserting that modern people do have limited experience with it in liminoid space that is the fragmented or partial liminality characteristic of contemporary life. Modern people do not, however, experience truly liminal space, according to Turner. We looked at the differences between liminoid space and liminal space.

I presented my own view that Turner incorrectly understood what constitutes liminality in the ritual process. With his criteria of society-wide participation for liminality, he believed it could not occur in complex, divided modern society, but I think he put too much emphasis on the nature of the society in question, and not enough emphasis on the availability of adequate ritual leadership. Both Eliade and Turner underestimated the importance of the boundary or threshold into sacred space, and especially the stewardship of that boundary by a ritual elder.

You can think of sacred space in the context of a magic circle, or a sanctuary, or the precincts of a temple. If that space is not clearly delimited and the boundary kept inviolate, and if it does not have a proper steward who knows when you should enter and when you should leave, and what you should do while you are in there, then it is likely your transformation processes will proceed only with great difficulty if at all. Without what Jungians call a tight vessel, a sealed alchemical *vas*, that can heat up enough with sufficient intensity for real change to occur, any change will be much more limited. There may be some very serious missteps in the process, and malformations may result.

We also saw that even the most expert ritual elders cannot control sacred space. Many scholars have misunderstood ritual process because they noticed that ritual elders in traditional cultures observed their ritual procedures with extremely pedantic care. Moderns studying the ritual processes in Hinduism or in various

tribal rites are amazed at the care the ritual elders put into doing it just right, or as Eliade would say, doing it just like it was done in the primeval time of the gods. Scholars have often mistakenly assumed from this level of patience that the ritual elders—magicians—really thought they had control of the ritual and control of the sacred space.

My own sense of it is that the ritual elders observed these things so carefully precisely because they knew how fragile transformative space was. They had no illusions about their capacity to control it. In effect, what we would say today is that they knew a lot of things you could do to ruin it, and they knew a lot of things you could do to invoke it, but they would never claim they controlled it. In all my research, I have never seen any empirical indication that these people were arrogant about transformative space. I sense rather a deep humility, even a fear that they might ruin it.

## The Patterning of Psychic Energy

The Jungian view of the transformation processes can be talked about in terms of energetics, the theory of psychic energy, the patterning of psychic energy. Some people argue, quite rightly, that the individuation process goes on naturally. Jungians are divided on this. Some think that large numbers of people individuate and go through their life-cycle without ever hearing the words "Jungian analyst" or "Jungian analysis." Others are so aware of the psyche's tendency to split, and the likelihood that needed transformations will not occur, that they put less emphasis on ritual-less individuation. The truth is probably somewhere in between.

In the Jungian view, the psyche develops as a natural process, a biopsychosocial process. There is a metabolism going on. There is energy flow always going on. When you get to the point where you need an initiation, that is to say, you confront some new life task, your libido may be able to confront that and engage it, and

you may be able to move on through the process, given certain developmental achievements in your previous experience. You may be able to do that. Human beings, however, have always realized that some transitions are harder than others. When they encounter the very difficult transitions, whether related to catastrophes or the life-cycle, they sense that the individual psyche needs some support in catalyzing and directing the energy, or in other words, in shaping the energy flow through the psyche.

Anthony Stevens discussed the biological bases of these ritual processes in his excellent book *Archetypes: A Natural History of the Self* (1982). That is the book that Victor Turner used in responding to these issues in his *Zygon* article, "Brain, Body, and Culture."<sup>1</sup>

Individuation and ritualization always occur together in some way. The fact that certain individuals may at certain times need less pronounced or less overt and conscious ritualization has misled some of our colleagues into thinking that these individuals were not engaging in ritualization at all. That is probably not true. Anytime you have individuation occurring, you also have ritualization occurring. It would not be easy to argue that you can go through an individuation process without ritualization of some form at some location in some way. The individuation process is itself a ritual process. It may not be called ritual, and it may not involve a credentialed professional person, but there is some ritualization occurring. Look at Erik Erikson's work on ritualization for context on that, and D. W. Winnicott in the psychoanalytic literature, for the importance of the holding environment in personality development.<sup>2</sup>

When someone suggests that a person is initiated by the Self (and Jungians agree that "all initiation is done by the Self"), my response is, "Show me a Self that isn't grounded in a social process." I haven't seen one yet. The deep intrapsychic perspective that we operate out of must be contextualized by a sense for biosocial systems and the social world in which an individual is individuating. Ritual process enables us to think about all of that social context.

All therapeutic work involves the client in the three components of *submission*, *containment*, and *enactment*. They are there even though the therapist may not realize it.

1. *Submission*. These principles can be illustrated in every kind of group therapy, ranging from family therapy, to psychodrama, to group psychosynthesis practices, to Gestalt group practices, or what we used to know in the old days as encounter groups, and even more traditional group therapy that is more rule-laden and conventional. In all one of these, the submission is clear. You cannot become a member of a group therapy group unless you are willing to submit to its rules. It is a voluntary submission.

Professional psychotherapists have made much about the therapy contract that you must have with a person to do therapy with them. They usually emphasize the contract as an expression of professional ethics in protecting the public from unscrupulous practitioners. This is, of course, important, and we also need to protect the therapist from unreasonable demands on the part of clients. But no one, as far as I know, has ever talked about the contract in ritual terms. The therapeutic contract in group therapy and in all other forms of therapy is one of the chief means by which submission to the process is attained and a container can be formed. The idea of submitting to a therapeutic process is very important to the success of any therapy.

People really get a bee in their bonnet these days if you talk to them about submission. Submission is not a popular value today. Ever since the Enlightenment, when autonomy emerged as a central cultural value, submission has fallen on hard times. It's quite clear to me, however, that there must be a submission to process.

Going on a pilgrimage makes a good illustration. People on a religious pilgrimage can relax their ego controls somewhat and give themselves over to the structure of the pilgrimage. If they just flow along with the pilgrimage experience, it organizes their lives for them. They're supposed to be here one day, and there the next.



and do this ritual the next, and so forth. There was a wonderful 3½ star movie about this, *If It's Tuesday, This Must Be Belgium* (1969)!

In a similar way the therapeutic process has its own structure. You can really see that in a group process. Have you ever been in group therapy and noticed all the ritual behavior involved? People do the same thing every session. People like Irving Goffman studied the sociology of interpersonal relations in situations like that and began to think about it as ritual process.<sup>3</sup>

There is some submission to the contract, and in most of these therapies, submission to the therapist. A lot of therapists really hesitate to admit that. They want to present themselves as advocates of autonomy.

The fact is, however, when you go into therapy, you perform an act of submission that is very substantial and very dangerous. Just as it was dangerous to go into any liminal space at any time in history, so today it is dangerous going into therapy. Look at the statistics with regard to the abuse of client trust and confidence, and studies of this by the APA. It would not be so dangerous if it did not involve submitting to something. Many casualties of the group encounter movements back in the sixties and early seventies could testify to the dangers of joining groups and submitting to group processes. I have personally seen people treated sadistically in such groups led by incompetent or unscrupulous therapists.

Going into therapy is a risky business. Part of this is the risk that people will find out things about you that you do not want them to know, and worse than that, finding out things about yourself that can be painful and humiliating, or so devastating that they lead to a psychotic regression.

As for therapists, you cannot separate the quality of the space they provide from their level of competence and character. Only the most naive therapists fail to recognize the incredible power they carry, but unfortunately, there are actually quite a few of those. Analysts are certainly more aware, because they have all been in analysis themselves. They are the only therapists who are required

to have personal experience with therapy or analysis. Most people do not know this. Analysts know from the personal experience of being analyzed how much power is freely given to the healer. At the same time, it is very frightening. People's unwillingness to admit this is usually a shadow thing. It may simply be unconscious so you can abuse it easier, without having to feel guilty about anything. If you want to become more conscious about the power you have in your helping role, you should look at Guggenbuhl-Craig's book on *Power in the Helping Professions* (1971, 1999).<sup>4</sup>

A lot of things may be confronted in therapy that are simply not manageable otherwise. This is true for many different therapies. One of the fantasies that people have is that life is manageable. That's one of the first things that needs to go, because it represents an inflation of the ego. People, of course, should always cope the best they can, but they should never get into the fantasy that life or therapy is always manageable to them. It simply is not. People in the process of therapy sometimes encounter things that are just too devastating to face alone.

Therapies vary on the style of confrontation used. Some therapies are very confrontational, getting people to face things they do not want to face. Even in more gentle and receptive therapies, people still have to confront things they don't want to face. Jungians are normally very receptive to clients and will not push them further or faster than they feel they need to go. Jungians do not like to rush people. Nonetheless, in my experience, you still get confronted a lot in Jungian analysis. By the psyche. We must distinguish, however, between a content the ego can face, and one that will produce a psychosis if made conscious. If we listen carefully enough to the psyche, it gives warnings on this.

Submission is always submission to a process. It also means submission to a leader in some way, and submission to a sort of dethronement. In group therapy, for example, you must submit to a certain kind of *communitas*, a certain kind of equality with the other people in the group. Think about AA groups that really show ritual process in a deep way. To go into an AA group you

have to be willing to go before other people and admit, "I'm an alcoholic." You cannot go in there and play "Mister Big Standard Oil Executive," even if you are one. You must submit to a ritual humiliation. But this is not ritual humiliation without purpose. There is no sadistic purpose involved. The purpose of the process is to help you deal directly with your inflation and create the conditions for transformative space.

**2. Containment.** Containment makes possible the facing of the split-off truth. This is true in all the therapies. The ones where you have the hardest time making a case for it would be behavioral therapies. But if you watch a behavior modification therapist for a while you see how even it is ritual process. In containment this special kind of space opens, and things can be said and felt there that will not be felt anywhere else. We speak about the repressed returning. In traditional terms we talk about the gods speaking. Sacred instruction. Suffering, acceptance of suffering. It is in that container that individual redemptive suffering becomes possible, that which he or she has always needed to suffer but simply could not get the courage up to face. Jung makes it very clear that a neurosis results when people are unwilling to suffer that which life requires them to suffer.

The container gives you a place where you can feel "sufficiently held," in Winnicott's terms, so you can let yourself suffer whatever it is that is timely and appropriate for you to suffer, or what you have tried to postpone, but could not stand without the containment. Human beings can stand a lot, but what they often cannot stand without help is this kind of suffering that is required at critical points in life. They need an environment to hold them, like a mother holds a child. So the container in some ways is an archetypal mother. It is a womb.

The prototype, or archetype, for effective ritual leadership is a "good enough mother," as Winnicott says, "with her infant." By that Winnicott means a person who is attuned to the organism of

the other person, and doesn't intrude where intrusion is not desired, and yet is not absent when absence is not desired. We must note that children are often mistakenly protected from the necessary suffering and struggles that they must face at various stages. One must have what the Kohutians call "optimal frustration" for growth to occur. The "good enough" mother allows that optimal frustration, while the pampering mother does not, thus leaving the child uninitiated into some realities of life that the child needs to be initiated into in early childhood. The holding environment is an image for that containing environment.

You cannot be inside the pressure cooker and outside of it at the same time. I don't know how you can get inside a pressure cooker, and turn it on, and then turn it off before it blows up. I'm really serious. It doesn't mean you can't go through individuation. Some people can make progress through some situations without having to be cooked at 450 degrees. It probably has to do with their strong constitutions and more optimal early childhood experiences. The better the object relationships in your early childhood experiences, the easier it will be for your libido to shift at appropriate places in the rest of your life, without massive intervention. If you are like me, and you had some problems with your early object relations, then it is harder to get that libido to shift without the temperature being higher in your container, and a higher pressure at certain pressure points. In any case, you cannot heat it up very high by yourself. People who must be really hot to cook and to change will definitely need the help of an experienced person.

People who are really well put together with optimally regulated biochemistry, who had this great mother and father and home with optimal frustration, whose mother was "good enough," and who made it through the "rapprochement sub-phase" on schedule, and all that sort of thing, might not need the heat turned up so high, and ordinary interactions might get them through these things. Increasingly, I doubt that, but I always say that the exception is possible. I don't see too many people like that anywhere.



I mostly see people who are aborted, uncooked, and unfinished, who will not be able to make it through life optimally without a good container for their transformative process.

Audience Member: Is marriage considered a good container for these processes?

Moore: Marriage cannot do it at all. That is why marriage is such a disaster area these days. People are *expecting* that sort of thing from their marriages. They look to the spouse for transformation. "Why is my life not better? Well, obviously, it's you. It's your fault."

Some people may be able to individuate without a vessel that has tight containment and high pressure heat, and marriage is certainly a context for the individuation process. Nobody will deny that. But it is often a failed initiation and individuation process. Very few people are mature enough to hold a spouse in that way, in the way that Winnicott talks about holding. A key thing about parenting is the way parents can get so many of their own needs met at an instinctual level when things go well between them and the baby. Later in life, however, it becomes more difficult, especially for parents who must continue to attend to the needs of their children until they are thirty-five years old and finally out of graduate school! Few parents can avoid letting their own frustrated narcissistic needs cause retaliation against the child. "Good enough" parents, however, and "good enough" therapists can do this. "Good enough" spouses usually cannot. I don't think they should have to try.

Perhaps there will be a lot of those kinds of marriages when we all get more mature and the eschatological kingdom arrives. Meanwhile, however, it is really dangerous to expect a spouse to be your holding environment in this sense. Partner and fellow traveler, yes; container and ritual elder, no. Yet that is what many people long for in their marriage, and so they project their mother and father complexes on each other. Once you turn your partner into your therapist or parent, you obviously restrict them from being who they are. What are we looking for in that? We are looking for some-

body to initiate us, help us grow up. That is what parents and therapists are for. The need for it is undoubtedly present, but it doesn't work out too well when we expect spouses to supply it.

3. **Enactment.** Enactment is just a word for what I call "practicing." Enactment means trying on new images, self/other images, and world images without having to take all the consequences for them, as you would in structured everyday life. Liminal space lets you try on all sorts of new things in a playful mode. It may not *feel* playful to you when you do it, but it is a kind of play, *ludic* behavior. You have loosened up the surface and controls of your ego. You have begun to sit a little looser with all these ideas you have had about yourself. You really thought you were one thing, but now you realize, "Wow, that may not be true at all!" So you sit a little looser to it, and then you try on other possible personas and self-images: images of parents, images of women and men, images of sex, and images of world, and so forth. You do not have to commit to any of them, for no external authority is pressing upon you. It has to feel right to you.

Enactment refers to all those ways the various therapies let a person enact such experiments. The clearest example is psychodrama. If you really want to see this in a big way, and you haven't ever been involved in psychodrama, I recommend that you try some. Also family sculpting, which is sculpting your family system. It is extremely revelatory to you when you do it. Then you can rearrange it, and play with how it might have been if you and X parent were not so triangulated in that way. What your life might have been like "if" the early family setting had been structured differently.

There are many people conducting psychodrama sessions, and there is even a psychodrama association. Family therapy groups do it a lot, as do the Adlerians. Psychosynthesis also uses a lot of psychodrama techniques. They don't call it that, but that's what it is. It comes up in practically any kind of therapy. Even behavioral

therapy uses enactments. You practice things. I know of one young man who was shy and easily embarrassed. His behavioral therapist gave him a basketball and had him dribble the basketball all over the Loop during the day. That is known as "systematic desensitization," but it is also a form of enactment and ritual humiliation. It also worked. He wasn't nearly as shy after that experience. All therapies have this enactment dimension.

Anything new you try has an enactment quality to it, whether new ways of looking at yourself or new ways of acting. You don't have to get married to it. Sometimes we talk about "strengthening the ego." Whatever technical jargon your particular system uses, it still means *experimenting* with new behaviors and new ways of thinking and new ways of imaging. You have a container serving as a stand-in for ego structure, because your old solid-feeling ego structure has been stripped away. Your ego doesn't feel very solid, and you can't stand on it. You use the container while you experiment.

Consider the image of St. Peter trying to walk on the water (Matthew 14:22-33). That is a good image for a liminal state. Unless you are a master of both worlds, you must be in the boat, you must be in the container. Peter was like you and me when we are in a liminal state. Though he heard "the call" to walk toward Christ, he no longer had enough of that old fisherman ego to sustain him when he left the boat, but he still had not completed his initiation into the new stage of faith, so when he got out there on that water, he started to sink. The stormy water is a wonderful image for liminality. You always need that container, that boat. That's why you must have it. That's the ark, Noah's ark. All these images about being in some vessel during a difficult journey are about the need for containment to allow transformation to occur.

**Summary.** These three principles provide the way for you to be held when your ego structure has been purposefully deconstructed. You must have submission to the transformation process. No sub-

mission, no de-structuring, no transformation. They refer to the same thing.

So also de-structuring without a container gives you chaos. Or I should say *terror*. The process is difficult enough when you have a container. You need someone's hand to hold onto. Without the container, you get dissociation and drowning.

Enactment is necessary to grow a new ego adaptation, like a new snakeskin. The old one no longer worked, so you had to shed it. Either you got up the courage to submit and shed it, or you got kicked into submitting by life, and shed it. If you got kicked into submitting, you had a mental breakdown and had to be hospitalized, so you feel worse about it, but it will manifest aspects of the same process.

These three elements occur in all therapies. I know of no exceptions. Most therapists take it as an insult when you call them ritual leaders, because of the classic Freudian negativism about ritual. This is changing a lot now, though not fast enough.

## The Frame in Analysis

The Goodheart article on analytical interaction (1980) is really about containment.<sup>5</sup> Goodheart is a Jungian analyst in San Francisco. His article discusses the important work of the Freudian analyst Robert Langs who emphasized the importance of what he called "the frame in analysis." This is simply another word for the boundary and constitution of the container. He puts a lot of emphasis on such things as the therapy sessions remaining at the same time and regularity of client payments. These concerns, from the point of view of Turner and ritual process, obviously relate to appropriate containment, forming a boundary and keeping it secure.

Langs argues that if you do not keep the frame, you either get faulty healing processes, or none. If the therapist does not keep the boundary, it will not be effective. For example, suppose a client asks you to change their regular time because such and such hap-



pened. According to Langs, if you make the change too readily without dealing with it, you may be telling the person unconsciously, "I cannot contain you." The therapist may give the client an unconscious message that says, "If you let your chaos out, I may not be able to handle it, and it may spill all over everywhere, maybe even destroy me and you."

Many of us in the Jungian community who appreciate Langs think that he is too literalistic about how one keeps the boundary. In my experience, a therapist can break almost all of the Langian rules and still achieve very adequate containment of a client. This area needs more study. The whole issue of containment needs to be studied very carefully to discern the various ways different kinds of therapists achieve containment.

Nonetheless, the point Langs makes is well taken. You don't have to be a literalist, what I call a fundamentalist Langsian, to see the validity in his point. Any client who feels a lot of chaos, with all these terrifying positive and negative feelings that have to be split off, must have complete confidence that the therapist can handle it, can stand it, and won't run, or be harmed.

Goodheart and Langs also describe three different kinds of interpersonal fields that exist in therapy. One thing it helps to realize is that no therapist or analyst can ever create healing space on demand. This is not within the control of any therapist or analyst. Analysts can ruin it by virtue of who they are or what they do. They can guarantee that it will *not* exist by behaving in certain ways, but they cannot by themselves create "the secured symbolizing field." A "persona-restoring" field, by contrast, results when you and your analyst engage in something that makes you both feel good or look good. Practically every therapeutic relationship has some of that. "Let's not get down to business. We're doing this until we get used to being here together during this crazy time."

The second kind of field Goodheart and Langs found in every therapeutic relationship is "the complex discharging field." For example, when the client insists on presenting himself as a very immature young man, an unwary analyst may project back his

own split-off complex of "immature young man." The client provokes the therapist to constellate his own negative father complex, and the therapist in return provokes in the client a constellation of his negative father. The client projects his negative father onto the therapist, and since the therapist also has a negative father complex buried somewhere inside, he responds in like manner. We all know that dance. We shift into being the negative father without even realizing it. We find ourselves getting impatient with the client, wanting to strangle him, wring his neck, kick him in the rear, and say, "Get the hell out of here, kid, you're wasting my time." We don't say it, but we feel it.

In this example of a complex-discharging field, the client can hardly get better while this dance is going on. The therapist still earns money, but it isn't very pleasant. The client will not get any better, because that is the kind of response he has always received from older men, starting with his father. Every time he gets with an older man, the older man fails to understand him, so he says, "Let's dance, older man. You be the bad daddy, and I'll be the rebellious son. Let's see if we can get this one going." The amazing thing is that they do get it going with every man they meet, but nothing ever changes. It's always the same: fired from fourteen jobs, because they got into this dance with their boss.

Change will not occur until they get a secure boundary and an elder who is a "good enough analyst." Not a great analyst, but one who is "good enough." One who causes analysts to catch themselves after the session and say, "That was really a complex. I have to be aware of that next time."

Your fantasies about being a perfect therapist will diminish the more you become conscious of these dynamics. Therapists need to get more aware of countertransference and notice when this kind of field is forming. Becoming conscious of it is the first step toward avoiding it and intervening in it properly. Unfortunately, most therapies do not teach their therapists about it. First, they don't require their therapists to be analyzed, so they don't know their own complexes very well. Second, they do not stress the im-

portance of countertransference and transference. They do not teach therapists to be aware when they are becoming one end of a non-healing dance.

Goodheart believes many good things can happen during transference in a secured and symbolizing field, but the unconscious kind of destructive transference-countertransference dyad is also common and extremely difficult to deal with. It must be emphasized that if you do not get to the secured symbolizing phase, you will not get any deep transformation. You will get repetition compulsion.

The secured symbolizing phase has enough of a sense of being held and contained that a sort of playful mode can arise in which the unconscious can really flow, and a person can begin to play with their feelings and their images and their fantasies. This differs greatly from the dynamics present in analysis most of the time. Sometimes in therapy or analysis, you just flow, and more will happen for you in one session than has happened in the twenty-five previous ones. Not necessarily because the analyst did anything different, or the client did anything different. It's something like the spontaneity in Turner's *communitas*. The conditions are right, and it happens. The spirit comes. Deep healing occurs. Jungians talk about this kind of process as the context for the manifestation of the *mysterium tremendum*. This is the deep soul-relating analysis that Jung talks about in alchemical terms, the sacred marriage, the *mysterium coniunctionis*.

Audience Member: The "secured symbolizing field" seems to have a participatory exchange so that one who helps secure the space becomes active and not passive. How would that reconcile with optimal frustration?

Moore: This is different. Secured here means a boundary that's secured. The assumption is that the boundary must be secured, whatever your approach to therapy. Whether you're a Freudian and have all the cleanliness fantasies that Freudians have, or whether you're a more freewheeling Jungian, you're still clear about the necessity for keeping the boundary. But if that frame, or that

boundary as I prefer to call it, is tight, then this kind of thing is possible. Then the analyst can dance *consciously*, and not just frustrate the longings of the analysand.

This is not ego psychology here. You can get change through various kinds of ego psychologies, but Langs is talking about enabling that chaotic core to come up, about getting to the deep chaos in the psyche where the really deep ruins are. Ego psychology cannot heal those deep wounds with its techniques of strengthening the ego, or by just learning new behaviors.

Jung talks about analysis in various stages, and the last stage is transformation. That is what we are talking about here. The unconscious of the analyst is in the soup too. In fact, it is the facilitation of the adequate emergence of the unconscious material in a context of containment, not the brilliance of interpretation or even the analyst's brilliant conscious awareness of what's going on with the analysand that is healing in that field. What is healing is this healing cauldron through which all this stuff is bubbling up. It's allowed to bubble up and manifest. It's allowed to come out. It's allowed to be manifest, held, and attended to, but not attacked.

That is one thing that makes analysis very different from therapy. These depth psychologies allow a lot of this really "crazy" stuff to come up, be accepted and held. If the analyst does not recoil from it in horror in some countertransference reaction, thereby doing just what the parent did years ago, the material in the complex transforms without the analyst making interpretations, and without even necessarily requiring the understanding of the analyst either. It just transforms, because they were there in this healing cooking cauldron of soup together. The Kohutians call this process "transmuting internalization." It just means the return of that craziness that we could have had transformed when we were children if our parents had not been so frightened by it and given us the message that it had to split off into the unconscious because they couldn't handle it. That material can come back, manifest, and change in the process by just being accepted. That is exciting. That is the difference from short-term psycho-



therapy that is going to make you better able to defend against consciousness of these deep, terrifying materials.

A lot of therapies, therefore, exist to help people lie better. Sometimes a denial of deep structural healing seems necessary in terms of triage, that is, for maximizing treatment possibilities. The client may not have the money or the time or the courage to go into analysis. In terms of what is actually happening, there is still a lot of stuff in the soul that needs to come out, manifest, be loved, and changed. It will never happen, however, in the context of many of the psychotherapies we have.

Some Freudians do this kind of deep healing, and the more they do, the closer they get to a Jungian modality. That is Goodheart's point in his article. Jung's understanding of the deepest healing in analysis has followed this kind of approach all along. This does not disparage any kind of help people can get, any way they can get it. People need all the help they can get. But the more wounded you are, especially early in your life, then the more materials you have split off from your consciousness, and the more you will fear that you will never find anyone who can hold you and let those materials appear, and not be horrified by them. This only underscores the importance of the boundary and the capacity of the analyst to hold it. This is not an easy business.

### Chapter 3 Notes

1. Anthony Stevens, *Archetypes: A Natural History of the Self* (New York: William Morrow, 1982); Victor W. Turner, "Body, Brain, and Culture," *Zygon: Journal of Religion and Science* 18 (1983): 221-46.
2. See Erik Erikson, "The Ontogeny of Ritualization," in *Psychoanalysis: A General Psychology*, ed. Loewenstein, et al. (New York: International Universities Press, 1966). On Winnicott, see Madeleine Davis and David Wallbridge, *Boundary and Space: An Introduction to the Work of D. W. Winnicott* (Philadelphia: Brunner/Mazel, 1991).

3. Erving Goffman, *The Presentation of Self in Everyday Life* (Garden City, N.Y.: Doubleday Anchor, 1959, 1990), *Behavior in Public Places: Notes on the Social Organization of Gatherings* (New York: Free Press, 1963, 1985), and *Interaction Ritual: Essays on Face-to-Face Behavior* (Chicago: Aldine, 1967; New York: Pantheon Books, 1982).
4. Adolf Guggenbuhl-Craig, *Power in the Helping Professions*, trans. Myron Grubitz, rev. ed. with foreword by John Ryan Haule (Woodstock, Conn.: Spring, 1999; paperback, New York: Continuum, 1999). See also Robert L. Moore, "The Self and the Shadow of the Healer: Perspectives from Structural Psychoanalysis," in *Healing and the Healer*, ed. George F. Cairns, Lawrence A. Pottenger, and Nancy U. Cairns (Chicago: Exploration Press, 1996), 163-78.
5. William B. Goodheart, "Theory of Analytical Interaction," *San Francisco Jung Institute Library Journal* 1, no 4 (1980), 2-39.

## CHAPTER 4

### THE ARCHETYPE OF INITIATION

Lecture, Fall 1985

The archetype of initiation is a topic dear to my heart, and I have worked on it for a long time, so it gives me a real pleasure to interact with you and work with you around it. The topic has a lot of history, and a lot of work has been done on it, but it also has a very practical application. This presentation will first consider some scholarly and research materials on the archetype of initiation, and then look at how it applies to understanding human existence, especially our own lives and our own struggles as we seek to live in a fulfilled way what Jungians call "the individuation process."

We Jungians hear a lot about archetypes, but we do not hear much about the archetype of initiation. We hear about the archetype of the wise old man, the archetype of the self, the archetype of the child, and we hear about a number of others, but only recently has this important archetype of initiation received much attention. Since Jung, few books have discussed the topic at length except for Joseph Henderson's *Thresholds of Initiation* (1967). An analyst friend of mind, Louise Mahdi, is putting together a book of essays on initiation by different Jungian authors that should come out within the next year or two.<sup>1</sup>



## The Three Phases of Initiation

All discussions of the archetype of initiation start with the assumption that life is a series of transformations. As we Jungians use the word "transformation," it could be translated "initiation." In everyday life the word "initiation" usually makes us think of initiation into fraternities and sororities and things like that, but initiation really refers to something that is part and parcel of the universal spiritual journey, the pilgrimage of human life. Initiation is the process of dying and being reborn. This archetype is so powerful in human life that it turns up in all parts of human experience, and once you have the eyes to see it, a lot of things that you have wondered about will begin to fall into place.

The archetype of initiation has a tripartite nature, a threefold expression, as shown in the three-page Diagram 2 in the Appendix. Each page represents one of the three phases of the archetype of initiation. The distinction between the three phases helps us understand human experience of these different aspects of initiation.

The first phase refers to the sum total of a person's present state of consciousness, the experience of what phenomenological philosophers call the "life-world," the way the world makes coherent sense to you at your particular place in life. You may not like what sense your world makes, but it does make some coherent sense. It hangs together in some way. You sort of know who you are and where you are, and where you have been, and where you are going. You might even say, in Erikson's terms, that you have "a psychosocial identity" of some form.

Human beings throughout the centuries, however, have noticed painfully that these attainments to a location in life periodically come to an end. There are basically two kinds of reasons for this, one related to the natural life-cycle and fairly predictable, and the other related to specific events in a particular person's life and somewhat less predictable. Gale Sheehy wrote the book *Passages* (1976) that popularized the natural processes of initiation,

even though she didn't use that language. Daniel Levinson wrote a really helpful book about the various initiations that occur in the adult lives of most men under the title *Seasons of a Man's Life* (1978). I also recommend Carol Gilligan's book *In a Different Voice* (1982) which talks about the different kinds of developmental challenges in women's lives.<sup>2</sup>

There is always a situation in which the life-world of an individual gets overripe and needs to die. People who can successfully meet this challenge in their lives leave the first phase and cross over the first threshold, which is a psycho-spiritual death and dismemberment. We may not want to go. We may say, "Please, Mister Custer, I don't want to go! I'd rather stay here!" Later we will look at how people try to avoid confronting this first threshold of death and dismemberment.

The middle phase of initiation is nowhere, limbo, dissolution, Hell, sacred space. Everyone has experienced that phase many times. We need to talk about it frankly. This is the tomb, the belly of the whale, the womb of the tomb, and the tomb of the womb. If your life is going to go on and be expressed as human beings were meant to live, you sometimes have to go into sacred space. In order to be human and keep moving toward a fulfilling life, you need from time to time a destruction of your former consciousness and life-world, and this requires incubation.

But this important experience has a problem. You might decide you really like it there and want to stay. A lot of people stay there all the time, and they cannot get out, some because they don't want to get out, but others because they have no ritual elder to help them get out. Later we will summarize the issues surrounding boundaries, and the space that creates the vessel or container for initiation, and the role of ritual elders. These issues are important to understanding how the archetype of initiation works as a socially expressed archetype. Sometimes we think of archetypes as just something inside individual heads, but the archetype of initiation expresses itself in social interactions.

Once you have been incubated in the womb for an optimal

time, and you have been cooked just right in the alchemical vessel, then it is time for you to leave phase two and cross the second threshold into phase three which is back in the "ordinary world."

This threefold structure that starts and ends in the ordinary world can even be found in Zen Buddhism. In Zen, they say that before enlightenment, the mountain is just a mountain; that during enlightenment, the mountain is no longer a mountain; but that after enlightenment, the mountain is once again a mountain. In other words, a return to the ordinary. Spiritual masters of almost every tradition say that enlightenment must bring a return to the ordinary, and the enlightened person must return to the ordinary. You must be able to be ordinary if you want to be enlightened.

People who think they are extraordinary are not very enlightened, but any person in the process of initiation will go through phases where they will think they are God, or at least godlike. As one young analysand of mine said recently, "I'm smarter than everybody else." It's important for us not to make fun of that kind of feeling, because when you are in this place, you are in touch with 220,000 volts of spiritual and psychological archetypal energy.

This is what Jungians mean when they say you are in touch with the Self. In Jungian terms, there is no time in your life when you are closer to the Self with a capital "S" than in this middle phase of initiation. You are so close to it that you are glowing. That is why in most cases you need to have someone serving as your ritual elder who knows what they are doing, and you need a tight boundary to the experience, a container on all sides, like a womb, like the alchemical alembic, the test tube. I say "in most cases," because I always leave open the possibility of an exception.

Audience Member: Is this where Moses was on the mountain, and his face shone, and he didn't know it was shining?

Moore: On Sinai and every sacred mountain. We need a good book on the role of the sacred mountain in Jungian terms. There are some good historical phenomenological books on sacred mountains, but none that discuss the psychology of it from a Jungian

point of view. Sinai is sacred space. Moses takes off his shoes. You know, "Put off your shoes, because you are standing on holy ground." Notice that Moses did not have any outer ritual elder with him there.

Audience Member: I once heard a speaker say that if Moses had known his face was shining, it wouldn't have shone. Is that the problem of getting out?

Moore: Without a ritual elder, the temptation to inflation of the ego is inevitable. Inflation presents a problem to anyone who has ever had contact with the Sacred, and that includes all of us. The Freudians call it "grandiosity." If you are not a little inflated, you are too far away from the Sun of the Self. Personally, I worry more about you if you are not inflated than if you are. There was a time, before ten or twelve years of my own analysis, that I would not have said that, but I learned that we all have to deal with our own grandiosity, and our own narcissistic issues. I like seeing people who feel alive and important. People who are really depressed do not have close enough connection with the divine powers. That is sadder to me than someone who is manic because they feel the Life Force.

But Moses must come down from the mountain. What is he tempted to do? He is tempted to say, "Flush those Hebrews! Pull the chain!" This is a big problem with anyone who has spent time on sacred ground. Once you have been zapped by all that divine energy, like working with an encounter group, or having a good session of therapy or analysis, it is hard to go back to ordinary life. Even though you are now enlightened and alive, what about those people out there in that ordinary world? Are they really worth your time anymore? Are they really worth your love? If you have not really cooked well enough, you may decide they are not worth it anymore.

Understanding these three phases in the structure of the archetype of initiation will help you make sense out of many of your experiences and the experiences of the people around you. If in your own experiences you were fortunate enough to have a good



ritual elder helping get in, get cooked, and then get out, you will then be better able to serve as an elder for others around you.

Audience Member: Would you say that the center phase is the prime time to be in therapy or an encounter group?

Moore: If you are in therapy, you are in the middle phase already. If you are in an encounter group, you are probably in it already. There are other ways a person can be in that phase, however, and as we progress along we will talk about some of them. Here, though, we are focusing on therapy and analysis, both group and individual, because these are primary modes of the initiatory process for people who can afford it. Thankfully, however, people will encounter it one way or another, because analysts have no corner whatsoever on this process.

### Arnold van Gennep

The first person to systematize the understanding of initiation was Arnold van Gennep in *The Rites of Passage* (1909), a classic work now in University of Chicago paperback.<sup>3</sup> Everyone should get a copy of this book and read it. Van Gennep studied the rites of initiation by which adolescents entered into adulthood in tribal cultures. Today, of course, we realize that initiation extends far beyond adolescence into all ages and stages of life, but when scholars like van Gennep first studied it around the turn of the century they focused on adolescent experience. His words, "separation from the status childhood," meant crossing the margin or *limen* (Latin for threshold), and then staying for a while in this state of betwixt and between statuses, and then finally going into what he called *aggregation*, or the return to the new status of adulthood. That is, you have now become a man, so you can take care of the cattle, or whatever the responsibilities in that tribe were.

Van Gennep's book made a big impact in anthropology, but its significance was not really fully realized, because people at that time did not see the general applicability of the initiation process.

Later we will look at how van Gennep's work influenced the contributions of Victor Turner.

### Joseph Campbell

The mythologist Joseph Campbell described the structure of initiation in the hero cycle in his important book *Hero with a Thousand Faces* (1949, 1972), adapted for Diagram 3 in the Appendix. No one understands this concept better than Joseph Campbell. Though he is not a psychoanalyst, he is brilliant and wise in these matters, and he understands all aspects of the process. At great length he discusses the entry into initiation, what happens in the middle phase that I call "sacred or transformative space-time," and then what happens when someone tries to come back to ordinary life. He lays it all out beautifully in a mythic form.<sup>4</sup>

Campbell sees the structure of the archetype of initiation in world mythology, what he calls the universal "mono-myth." His descriptions are wonderful. He gives many examples from folklore, fairy tales, and various world mythologies, about how we are living our life along happy right where we are, we think, and then all of a sudden something happens. Maybe you are a young maiden and you are sitting by this nice little pond, and all of a sudden this ball rolls by, and it rolls down a hole. You go over there and look, and all of a sudden you find this passageway. Then the question becomes, "Will I or won't I go on and try to figure out what this is, and what it means?"

Campbell designates that kind of experience as "the call." It is a radical experience because the call is always a call to transformation, and contrary to commonly held romantic fantasies, it is always scary if it is real transformation. Many times the call is refused. Why is it refused? According to Campbell, it can be refused because you simply do not pay attention to the fact that you have been called. Each person should stop and think about ways people can be oblivious to the fact that they have been called.

How do Jungians talk about that experience? Jungians talk about the fact that the Self is constantly initiating. The Self is always trying to get the attention of the ego in all sorts of ways. The Self is constantly providing a call to get you to pay attention to areas that need transformation at that particular time. For example, you may not be paying enough attention to your dreams. Jungians are not Freudians, because we believe that there are many clues coming from the Self into a person's life in all sorts of ways that function like Campbell's "call." Little clues about what you need to pay attention to. Little clues about what you need to die to, and where you need to die. Of course, a lot of the time the ego just doesn't want to see these clues.

Audience Member: How does prayer enter into this?

Moore: Even prayer can be used to avoid one's call. A lot of prayer consists of turning up the volume of your own voice so you won't have to hear what is being said to you. Think about it in terms of relationships. You can be so busy talking, so busy communicating, and just keeping the water so muddy, that you do not see what is true in the relationship. You see this time and again in all relationships. Talk, talk, talk, talk, and all for the purpose of *not* communicating. That's the ego operating.

Of course, it's easy to knock the old ego, but you better have it, or you are going to be out there in Never-Never Land forever, lost and wandering around. You go through the world, and you wander around this place that is nowhere. That is where you end up if your ego is not pretty intact.

But the ego is like a disciple on Good Friday. It does not like this business about being crucified. The ego is never going to like it. So look out anytime you hear someone talking glibly about transformation, "Boy, transformation, whoopee!" or "Boy, I'm going into analysis!" It is actually very scary once you get into this process, as if it is Good Friday and you don't know about the Resurrection. We like to think that Jesus knew about the resurrection in advance, and all the disciples too, but the fact is, the archetypal nature of this process is, that before a needed transformation

*no one knows how it will turn out.*

That makes it scary and easy to fall into the grips of what Campbell called the "tyrant hold-fast." That is the power in us that holds on for dear life. This is the attitude that says, "I am not going to change!" This is the person who gets into psychotherapy and stays two months. "Have you had therapy?" "Oh yeah." "How long? How many sessions did you have?" "Nine. That's all I needed. Everything is fine now. Of course, I still have all this psychosomatic stomach trouble, etc., etc., but I'm okay, everything is fine." This applies to most of us.

Another part of this avoidance of transformation is drugstores and valium. The American people are valium junkies. Valium is a dangerous drug. Why? Because doctors are putting so many people on it. Recent studies show the number of religious houses in the Roman Catholic Church in which most of the people are on valium. We have these studies because Roman Catholics are more honest about studying the lives of their own leaders than a lot of the rest of us. I was totally unaware of this until I got to know my family better recently, and found out how many of my own relatives were on valium. Why? The doctors pass it out like sugar pills. It is one way to keep people drugged up so that they do not have to go into therapy or look for other transformative experiences. There are many other ways we try to insure that people can avoid these initiatory experiences.

Many Jungians believe that a lot of the drug maintenance of severely emotionally ill people serves this purpose of avoidance. Contrary to popular belief, a "nervous breakdown" often needs to happen, because the psychological structure is malformed and needs to be restructured. We are not willing, however, to provide enough opportunities for transformation for such people, with proper settings and resources to help them through the experience, so we avoid the fact that transformation is needed. So what do we do? We drug them.

Much of what passes for mental health therapy is actually drug



therapy, and this will probably continue to be true for the next 20 to 30 years. This is not therapy. It is institutional enchantment, and not a positive thing like the song "Some Enchanted Evening," but more like a fairy tale. It is a sleep, a killing fog that lies over life. Our lives are heavily enchanted by unconsciousness, and we do a lot to try to keep this enchantment going, because it is so painful and costly to try to do anything about it, to get disenchanted.

Disenchantment begins with the middle phase. In Campbell's stories, this is where you meet the frog turned into a prince, the ugly hag turned into a beautiful princess. When you relate to these situations correctly, it is a process of disenchantment. The fairy tale "Iron Hans," for example, tells how a young man, through this process of ordeals, is able to meet his responsibilities and come out and take his role, while the king, who has been enchanted, is released and set free. This is the process of *disenchantment* or *disenthralment*. When you get over the first threshold, according to Campbell, there are always ordeals. We'll get to that more with Victor Turner. There is always ritual humiliation here, and usually a wounding of some form, scarring, or scarification. This is when you get the scars on the chest for the American Indians. Why did human beings cut the skin during these periods? Think about that. Why did they engage in so much symbolic wounding during transformative process?

Audience Comment: It was a marking of the moment. It was paying attention to the place where the human being was.

Moore: Very good. That's correct. In other words, any time you're in the presence of what a Jungian would call the Self, you turn up the light to see more clearly the radical significance of the moment. It is marked in a way that shows it is serious. What else?

Audience Comment: Something had to be released.

Moore: Yes, usually blood. It indicates a spiritual reality. You can be cut all to pieces, but if it does not represent what is happening inside, it does not work. This was the understanding of premodern human beings. They thought mythically and magi-

cally. At our best we can learn from them. They believed that if they could somehow show what is to going to happen, they could help it happen. That explains the great interest now in the Vision Quest, sending people out by themselves without food and water and letting them suffer a bit. It explains the great unconscious interest in violent sports and war. There is no way to understand the attractiveness of war without understanding the unconscious seduction of the archetype of initiation.

Audience Comment: Breaking the egg.

Moore: Breaking the egg, another useful symbol for initiation. There is a wonderful scene in a movie, entitled *Breaking Loose*, I think, where the mother has this glass or crystal egg, and it gets tossed around at the end of the movie and it gets cracked, symbolizing initiation. If your cosmic egg doesn't have a crack in it, you haven't been initiated.

Audience Comment: It seems ridiculous.

Moore: It does seem ridiculous. In fact a lot of this stuff that happens in this middle phase seems ridiculous from the point of view of the ego. That's the role of the clown and the trickster. You can see how naive we are in contemporary culture, because we don't understand the importance of the ridiculous very well. We just think it's peripheral. We don't realize that it is necessary for change, for deep structural transformation.

You made a key point about the scarification showing what is happening inside, because there is a tearing of perfection in this suffering. It is meant to deal with one's grandiosity. There is a certain kind of ego inflation that develops with any kind of status. It is very difficult not to get inflated in any status, in terms of entitlement, what you think you deserve and what you can expect and what people owe you, and you can see this in almost every part of contemporary life. Think how it operates in marriage, how inflation is almost inevitable, and the ego has to get brought down some way.

This middle phase also has, according to Campbell, the encounter with magical helpers. In other words, there is always an

assumption that you are not alone in this adventure. Whenever you get into a place like this, you start looking for helpers. If you are not looking for help, then you probably have not entered that kind of space and time. You may not know that you are looking for help. This is like the people who go to college and major in psychology, and people who become psychologists. Or people who go into religious vocations, people who say, "I'm going to be a minister and help other people." In many cases they are looking for someone to help them, but since no one has helped them understand that they were looking for someone to help them, they become helpers themselves so they can get help. This is what Lee Roloff calls, "the me-search in the research." It usually takes seminarians until their first quarter of clinical pastoral education before this insight dawns on them. But magical helpers do appear.

Jungians talk a lot about the idea of synchronicity. "Isn't it interesting," Jungians always say, "how just about the time you thought there wasn't any hope, suddenly you run into this particular book? For example, Morton Kelsey, or John Sanford, or Carl Jung, or you meet someone personally." Of course, these things just happen and can easily be considered accidents. But they tell you something you need to know at that time.

Helpers appear along the way, but they cannot do the work. They just provide assistance, a little guidance. An elixir of life is usually gained, however, because there is something precious to be found here in this space. Mythology is just replete with this, and the New Testament is full of this. The pearl of great price is out here, or something like it, and you discover this treasure. If you are lucky and get the right help, and have the right amount of courage, then you try to return to the world outside the labyrinth, outside the cave with the treasure. Several things can happen to block you.

Campbell also discusses the failure of initiation. An initiation can fail. I always say that the person either did not get cooked enough, or perhaps got overdone. You take one look at the situa-

tion and say, "No, this is too hard." This happens a lot with seminarians, people who plan to go into the ministry. They are really excited about going into the ministry until they have their first church experience, but when they see what it's really like, all of a sudden they get interested in doing something else. In other cases, young ministers do not get their grandiosity dealt with before they leave the seminary, and they go out into the world with the boon, or the precious gift, or the elixir of life, and they work themselves as if they were divine, and this is where we get what is known today in the popular parlance as "clergy burnout."

The burnout phenomenon among helpers is nothing in the world but ego inflation and failed initiation. Most of us in the helping professions are still a little inflated. How many helpers of any form do you know who really take care of themselves? Not many, percentage wise. Most of them are would-be heroes, riding toward burnout. So another way to destroy your vocation is to get so inflated that you burn out, and of course that destroys the boon, because there is no more to go around. You have killed the goose that laid the golden egg.

In addition, a lot of pseudo-initiatory behavior is merely persona posturing. Anyone who goes on a Vision Quest for a good time, that's persona. There is a lot of temptation to that. Jungian analysts often say that dreams about clothes or changing clothes reveal persona issues, how you want to appear or change the way you present yourself to others, when actually what is being dealt with here may not be persona at all.

Audience Comment: The marking of the initiation scar has a humility aspect to it.

Moore: Yes, the leveling that occurs is one of the chief marks. The initiands, the people who are being initiated, are all alike in terms of status. They don't have any. If you are truly in this kind of space in a container, a vessel that is holding you, it is holding you to your suffering. Now think carefully about that. The container holds you to your suffering. What would happen if there were not enough of a containing wall there around you? Well, what do we



do? We split off from our suffering, and we become great. It is what we call a "manic defense." In the manic depressive bipolar disorder, a person becomes manic to avoid facing the pain in the depression under it.

In other words, just because you are in a transition state does not mean you are going to get initiated. Once you have the eyes to see it, you will notice a lot of failed initiation around you, and you will probably notice some failed initiations in your own life. Like so many of us today, you probably did not have access to the right kind of containment and ritual elder leadership that you needed when you needed them. You don't need this just any time; you need it when you need it. You cannot just decide, "Well, today, I think I am going to be initiated. I think I'll call up the local Initiation Hotline." That is not the way it works.

The leveling aspect of initiation is very important. Without adequate containment, you most likely think you are wonderful. These people get really inflated. They think they are God's gift to the world. They have just discovered this religious truth, and they are going to start their own religion. That comes from this phase when you do not have adequate containment and you lose your sense of being leveled. In the process of true initiation, however, you realize and accept the leveling. It doesn't matter how many degrees you have, or how much money you have, or how famous you are. Initiation strips you down to nothing, and you know that at bottom, or as we say, before God, there are no differences in status.

### Mircea Eliade

The historian of religions Mircea Eliade has made important contributions to our understanding of initiation in his many books, especially *The Sacred and the Profane* (1961), *Patterns in Comparative Religion* (1959), and *Rites and Symbols of Initiation* (1958).<sup>6</sup> His basic thesis is that all human space-time is heterogeneous,

that is, it exists in two different forms: (a) ordinary profane space and time which he believes modern people live in almost all the time, and (b) sacred space and time that only tribal, pre-industrial peoples could access at certain times. The Greeks make a similar distinction between *chronos*, clock time, and *kairos*, significant time.

Eliade believed that modern people do not have access to this sacred space and time. Victor Turner helped us see past Eliade's views on this point. My own research has also found that modern human beings can indeed experience this heterogeneity of space, and that whether we realize it or not, our space and time is also bifurcated into these two types, the profane and the sacred. Once you look at it, you can see it.

Eliade studied deeply the workings of the premodern mind. He believed tribal cultures always perceived the world to be in a process of deteriorating, running down, and they needed to get in touch with special sacred space and time to get the cosmos regenerated. That explains the annual renewal cycles and fertility rites. Unless you did your rituals, the world would just run down. The herds would stop giving birth, and the crops would stop growing. This caused all these magical rituals to be done at certain times of the year, according to astrology in most ancient cultures, with the year divided in time by key natural events. For example, each year you needed to invoke the eternal return of Spring, connect with what the Australian aborigines called "the dream time." In order to facilitate regeneration, you needed to locate the center of the world.

According to Eliade, the center of the world is always in this sacred place, what he called the *axis mundi*, the center of the world, the world tree (see Diagram 5 in the Appendix). In Christian thinking, the Cross is the center of the universe, the *axis mundi*, the world tree. Through the cross of Christ the nourishment of God passes to the world. If you look at Roman Catholic liturgical theology, you can see the archetypal symbolic structure underlying it very clearly here. The Mass nourishes, but where does it nourish from? The divine spiritual nourishment comes through that *axis mundi*, that sacred navel of the universe, which was the Cross. For

Eliade, the structure of initiation is in the special sacred space and time where you get connected to the divine sources. A Roman Catholic Christian finds this sacred space in the Mass as the holy of holies. This accounts for the archetypal importance of the priesthood, and why it is such a controversial issue today. The Eternal Return is the connection with what Eliade called "regenerative space and time," because it is the only space and time that can renew the person.

Profane space and time, which exists outside sacred space and time, is always deteriorating. Slowly perhaps, but always deteriorating and ordinary. "Ordinary" is how you feel when you wake up in the morning. Ordinary time is never what you want it to be. We can apply this to our relationships, for example, because we so often feel they are ordinary. When a relationship gets ordinary, look out. If you are not doing something in a relationship to connect with these renewing energies, you better watch out. Often someone else will come along to constellate this space and time for one of the persons in the ordinary relationship. This is what extramarital affairs are about, sacred space and time. Sexual acting out is one way of getting into that kind of place. At the archetypal foundation, similar dynamics exist beneath the Mass and extramarital affairs.

That should surprise you a bit. But to understand why people do what they do, you need to understand these archetypal materials in the structure of initiation. *People do what they do because they are hungry for renewal.* To shift my hat to that of the theologian for a second, I think this is why Jesus was so radically accepting of so-called sinners. At bottom, there is a spiritual quest behind practically every form of self-destructive acting out. From substance abuse to sexual abuse of all kinds, there is a sort of spiritual quest for initiation. Jungians can help people see the spiritual quest that lies at the heart of every symptom.

Eliade assumes that when you do contact this center of the world, this *axis mundi*, this sacred space with these divine powers, that regeneration does occur, and the world becomes revitalized, so life can go on enhanced, with new creativity present. His works

are replete with this idea which he documents over and over again from the whole history of world cultures. His three-volume series of books called *A History of Religious Ideas* traces this pattern throughout the history of human religion.<sup>7</sup> Eliade himself is very frail right now, but he will try to stay alive until he finishes those books. He is working away at it now. Studying his work provides a vocabulary of symbolism that helps interpret many things. It is one of the best ways to get a sense for the symbols, for example, that come up in dreams. For instance, what does it mean when the sun comes up in your dreams?

### Victor Turner

Probably the most important theorist for our study is Victor Turner, who built on the work of van Gennep and Eliade to describe the tripartite structure of ritual process and initiation. He helped us to understand that Eliade was wrong to say that moderns could not experience it, for modern people do indeed experience different kinds of space and time. Turner talked about this in terms of structure and anti-structure. Old structure, de-structuring, and then new structure. He used the word "liminal" for the middle transition phase, because liminal was his word for sacred space. Thus the first phase for Turner was pre-liminal, and the third phase was post-liminal. Turner's book *The Ritual Process* (1969) lays out this basic approach in a straightforward way.<sup>8</sup>

Victor Turner and I were friends who worked together on some of this material. A conference that I planned entitled "Ritual in Human Adaptation" related his work to many issues in psychology and theology. The conference proceedings were published in 1983 as a volume of *Zygon, The Journal of Religion and Science*, so they are still available.<sup>9</sup>

Right before Turner's death in 1983, he came out as a Jungian. He gave a major address on "Body, Brain, and Culture," in which he said that Jungian psychology was the best psychology available



for understanding the relationship between the structure of the brain and human ritual in its relationship to human transformation.<sup>10</sup> Even though I had invited Turner to give this lecture, and I knew his work was compatible with Jungian thought, I had no idea that he would make this sort of open endorsement in the lecture. Here was an outstanding, world-famous anthropologist giving a lecture at the Oriental Institute in Chicago, and making this bridge between anthropology and psychology through Jungian thought. I believe that this was a historic moment in furthering the science of psychoanalysis and ritual.

Turner described a special kind of social organization known as *communitas* that tends to exist in this liminal phase in sacred time and space where people treat each other in a different way. People do not relate the same way in liminal space and time that they do in structured space and time. Turner pointed out that the Marxist ideal of a classless society is a mythic vision that comes out of the human experience of *liminality* and *communitas*. This is the same mythic vision behind religious orders in Roman Catholicism and other faiths. The reality of life in religious orders may not always rise to that exalted level, much to the chagrin of many people there, but it sometimes does. Many Protestant congregations also have the same vision, and sometimes it happens there.

What are the marks of *communitas*, the social organization that exists in the sacred space of the middle phase of initiation? People really get a sense of being equal before God, or before the Sacred. You don't have to be a theist to be in this space, however, because here you get a profound sense of your humanness. People in this kind of space and time are not so judgmental of each other. That is where you get the acceptance that we're always talking about and longing for.

You get this in religious places, yes, but where else do you get it? In many popular places of entertainment, like music concerts, honky-tonks, and blues bars. It is related to the origins of Mardi Gras and other cultural carnivals. We have missed the religious function of much popular and even antisocial behavior. That is

why it is so important for Jungians to emphasize, "Pay attention to all this shadow stuff, because it's spiritually significant, and you cannot just deny it. If you try to do away with it, you're just playing games. The repressed is going to return."

You cannot understand what is so attractive about night clubs if you don't understand the concept of *communitas*. You cannot understand what is so attractive to people about music concerts. This is one of the ritual dimensions manifest in "sex, drugs, and roll 'n roll." These extraordinary spaces are not always moral spaces.

I once went to a Willy Nelson concert. I was thinking about these theories that I was teaching in my other life, and I looked at this scene, and I could not believe my eyes. What do we have here? Thousands of people stoned out of their minds in this huge amphitheater, packed to the gills, horribly uncomfortable. Do you know what people go through at rock concerts? It helps you to understand ritual humiliation. Why else would people go out and lie on the ground in mud to listen to music? It's a ritual humiliation for a lot of people. This may sound humorous, but I am serious. Here I am in this huge amphitheater with these totally uncomfortable people packed in like sardines.

Toward the end of the concert, Willy cranks up not "Whiskey River, Take My Mind," but "Amazing Grace." Now, what happened? Have any of you ever seen this? No one says, "Take out your cigarette lighter and light it," but thousands of cigarette lighters come on all over the amphitheater, and the house lights dim, and Willy is singing, and everybody is singing, "Amazing Grace." The spiritual energy in the air was so thick you could cut it with a knife, the power, the religious power of those moments.

My friends who know more about rock than I do say this often happens at rock concerts. It was more powerful than anything I ever saw in a house of worship, more powerful than I ever saw anywhere. The pop musician plays a role in our culture that is fundamentally, archetypally religious. Only the concept of *communitas* can explain how it works. You may not like the religion that they are selling, because it is a different God, or a differ-

ent divine energy, but it is still fundamentally and structurally religious. You cannot identify lawyers or doctors or truck drivers at one of those things. You cannot tell anything about people's social status. Research on this subject can take you to strange places.

Churches, by contrast, are far more socially segregated, more likely to be persona-restoring than transformative. One of the tragedies of religious life in the world today is that it is fundamentally a persona endeavor with so little concern for the basic human realities. It helps people "paint up, clean up, fix up," and look better than they are. Confession is moribund in almost every religious tradition, and my own tradition of Protestantism is at its worst in this area. Protestantism has no place for serious confession. A sort of radical honesty happens in the *communitas* place that once existed in the Christian tradition when confession functioned archetypally and brought back what had been split off. Unfortunately, most religious institutions today do not understand this.

To revitalize our religious institutions today, we must address the problem of how to provide this kind of sacred space again for our people, and not force them to seek it in places that do not have responsible ritual and religious elders. I love Willy Nelson dearly, but his focused purpose is not providing ritual leadership for ethical and spiritual transformation. I'm sure he would be the first to tell you that. He might be aware of the religious aspect of his performances, but he also realizes it is not his place to assume the responsibilities of providing ritual leadership for individual transformations.

Thus we have a weird situation in the world today. The religious institutions, in which I include professional therapy, should be evoking and stewarding sacred space, and monitoring it, but they are not doing much of it very well. This forces people to have to bootleg it, get it on the side, so to speak, and act it out unconsciously, and this causes a lot of trouble and a lot of destructiveness in their lives.

We Jungians, I think, must accept it as part of our vocation to speak these insights to religious institutions around the world, and not just to Christian ones. Think about the way Islamic religious institutions function in world culture today. Spiritual leaders, of which I count myself one, are failing the human race now, because we have lost the ancient wisdom about this initiatory process, and we so often offer *pseudo-initiation*. The whole process of catechesis in the mainline Christian traditions has lost its original psycho-active power. It rarely penetrates down into the deep levels that some of these rock concerts do.

This is extremely destructive. Young people are not stupid. They may be uninformed, but there is a difference between being uninformed and being stupid. They can sense what has *mana*, power, and what doesn't. You cannot fool people about that. When you plug a radio into an outlet, and it works, you know there is electricity in that outlet. When it doesn't, you know there isn't. It's pretty clear. So for many young people today, when they plug into their youth activities at church, they often discover that there isn't anything there. Click, click, click. Nothing. Then they plug into the Rolling Stones, or the latest group, Madonna, or whatever, and they can tell there is some real juice there. We are fooling ourselves if we don't see this problem.

Audience Member: Do you have any comments about these spirituality programs that give young people an intense weekend experience?

Moore: Some of the programs in Christian spirituality are powerful. They are needed. They are an important response to this situation. The main problem with so many programs of Christian spirituality is that they try to act as if there isn't a shadow. Even Morton Kelsey tends to be guilty of this. His books give you the idea that if you're a good enough Christian, your shadow just sort of gets baptized and transformed, and it isn't a shadow anymore. The same way with my friends who are evangelical Christians, and I don't knock them because they are my folks "down home," but they "get saved" for a while and then the shadow gets them, and



when the shadow gets an evangelical Christian, it doesn't mess around! Similarly, it's like a priest whose shadow gets him, or a Sister whose shadow gets her. We have this Mexican jumping bean phenomenon in Christian spirituality. The polar opposites take turns manifesting. Jung called this *enantiodromia*.

Most forms of Christian spirituality try to deny the shadow. John Sanford comes the closest to acknowledging the shadow as the shadow, and even he waffles, because a lot of people he lectures to would get disturbed if he told them the truth.<sup>11</sup> That is the problem. We tend to be Manicheans. That is, we tend to be so split with regard to our humanness that we advocate "angelism." We wish we could forget about our bodies and sexuality and our aggressive urges and all of the parts of us that are not nice. You see this coming out in so many ways. We get this in all sorts of ways in the Christian community, from the evangelical Christians and the Roman Catholic spirituality people. Another example is the liberation theologians who think they are such transformation leaders. The interesting thing is the way they don't have a shadow. For example, did you ever meet a person active in the peace movement who would admit to having an aggressive warrior shadow? No, of course not.

This is where the Jungian point of view is so important, because if you don't face your shadow, you will project it, and you will act it out in ways that you are not consciously responsible for, and people all around you are going to get hurt, including you. This is the challenge, and this is where we are right now today. We have got to find ways to help people face up to what this quest for wholeness entails. It doesn't finally help people to teach them that they can just tame this shadow and strain it out of their life and do away with it. Our fantasy so often is, "Give it to Satan! Let it be his."

That might be nice in a way if it were true, but the history of human spiritual experience including the experience of individual Christians indicates otherwise. That approach to religion produces scapegoating and unconscious acting out, a deep split in the

individual's personality and approach to life and perceptions of others. It's very paranoid, and also very arrogant and inflated. It's also extremely sadistic toward the people who carry the projection of your shadow. In the New Testament gospels, if you read them closely, Jesus did not engage in that kind of splitting, and he constantly contended with people who thought they were holy. So we have a real problem in the world today because all the different religions, not just Christianity, are not addressing the requirements of this kind of archetypal structure, and the realities it represents in human life.

If you understand this, you realize that when human beings get into a place in life when they need this kind of space, they don't say to themselves, "I'm going to go out and find myself some sacred space," because they don't know this kind of language, and neither do most of their leaders.

But what does happen? An archetypal imperative puts them on a Quest and into a transition state. This is what happens in the mid-life crisis. Suddenly someone who up to now has been an upstanding citizen, perfectly sane, happily married, a responsible member of the Presbyterian Church, for example, probably an elder—suddenly he just goes nuts. What has really happened to him is that he has just heard "the Call." He instinctively starts out on that Quest. If he's lucky, he will find some containment somewhere to deal with all the transformation and metamorphosis that's trying to happen in him.

Most of the time we are not that lucky. We find some other unlucky human being, a woman or a man depending on our preference, and invest them with magical qualities. Right? That's what happens in the romantic expression of this. When I'm in this space, if I'm a man, and I run into a woman, she's not just a woman, *she is the Goddess*. I have just run into the Goddess, and she is just glowing with 220,000 volts now. It doesn't occur to me that this is not true love, or that it is really not even sexual. I am looking for someone to contain me in my Quest. That's why the erotic side of

this pattern is so powerful. But of course no human being outside of some ritual context can contain this.

Why do you think that it is so common for a person in counseling either with a clergyman or a therapist of any type to try to get the counselor into a sexual relationship? Trying to seduce the counselor is an extremely widespread phenomenon.

What is going on in these situations? Too many therapists think that erotic transference is simply some devious attempt to destroy the therapy. It is not that at all. It is this ritual phenomenon making itself known. If therapists have enough understanding to know that this is a sacred relationship, then they will know enough not to act it out and let it destroy the container, destroy the vessel. But what often happens is that the container is not tight enough. The ritual elder responsible for maintaining the boundaries does not properly maintain the boundaries. That's why you have so many clergy involved in sexual relationships with their parishioners. It's a quest for this kind of powerful, regenerative, renewing relatedness.

Later we will consider how analysis must be approached in order to be transformative. Therapy has to be more than just a profession. The challenge of a therapist is deeper than just professional functioning. What a counselor enacts in a therapeutic context, or any minister in pastoral counseling, is none other than this archetypal process of initiation, with all the pitfalls and promises that a sacred vocation entails.

Audience Member: Many Christians have underestimated the shadow, and then get very concerned when the shadow keeps reappearing. How can you help people who get trapped into that?

Moore: You just have to explain to them that they have been misled on the issue of the shadow, that these forces are more powerful than they realize. These are archetypal, primordial forces. The human being is never what the persona wants to appear.

Audience Member: But many people interpret this as evil.

Moore: That's right, because they have the shadow mixed up with evil and Satan. That's the sad part. In my view, the shadow is

where so much of the true self still exists. If you make the shadow evil, then you condemn a person to live the rest of their lives split.

We need to address the practical side of trying to get people healed. Getting healed is a wrenching, lifelong process, and I sometimes despair of ever getting healed myself. We all know what we are talking about in trying to heal all these splits in our personalities, and trying to knit ourselves together into some kind of wholeness, and some kind of acceptance and loving of this split-off shadow side of ourselves.

The dynamics of the true self and the false self are related to this. In psychoanalytic terms, the shadow contains a great deal of the true self, and when you make that into evil, you've done a terrible disservice to people. Much that passes for Christian spirituality today does this. I teach psychology and spirituality in a seminary, and I constantly have to tell students to be careful reading texts of spirituality, because a lot of it is not good for your health.

This is not just for seminarians. You don't have to be a seminarian to have problems with your sexuality or your self-esteem. It can be a problem to anyone if your mother and father did not cherish your body when you were a little infant, and this is true for a large percentage of us. Few of us were so lucky to have had parents that really did relate to us physically as infants. Statistically most people were parented by people who themselves did not have a good relationship with their bodies, because their parents didn't have a good relationship with their bodies, and so on all the way back, so you can't blame them.

These kinds of experiences form the psychological, developmental roots of Manicheism, and this is also behind a lot of nihilism today and preoccupation with war. We are so enraged deep down about the way we were rejected physically in childhood that part of us wants to blow the world up. Of course we don't accept this consciously, so we project it onto all those violent people out there.

At some point we all had the experience of not being held and



cherished and taken delight in, but responded to with revulsion because of the way we behaved or smelled. That kind of parenting taught us that we were repulsive, shameful creatures. It wounded our body images. Then, of course, we are expected to affirm our bodies, and be very sexual, and relate humanly, sexually, as adults. Just try to count the number of people you know who have no conflicts in this area—in spite of all the sex therapists, all of the Masters and Johnson stuff. Much sex therapy is as shallow as it can be, and does not even begin to touch the underlying developmental problem. It happened early. In summary, we got split emotionally, and so much of the erotic was put into the shadow. Then religion continues to support the splitting off of the body and touch as shadowy, or even interpret it as evil.

What we need is an incarnation theology that teaches the redemption of the body, but what we have is what is known in theology as "docetism." There is some effort now in both Christian and Jewish circles to try to redeem the body, but we still have a long way to go. What we have is the continuation of this early narcissistic wound, and its institutional support. It's tragic. This problem must be addressed in healing circles. Christian spirituality groups are working on this, but the issue of shadow is really the fly in the ointment, and something that must be addressed. That's where you need the more serious Jungian perspective, because Jung never thought you could "clean up, paint up, and fix up" the shadow.

Audience Comment: Somehow I see a danger in removing the notion of evil from the shadow. In my own personal shadow, there may be some introjects that don't belong there, and those are of course easy, because there's nothing I can do about it, because they are a part of me I can integrate. "

Moore: There is an archetypal shadow, but the shadow in itself is not evil. *The evil is the process of splitting itself, which leads to projection and scapegoating*. There are certainly things that cannot be integrated. For example, the Self with a capital "S" can never be integrated. Often developmentally there are some introjects that are so toxic that they cannot be integrated either.

The British object relations theorists Fairbairn and Guntrip talked about the anti-libidinal ego, a part of each of us that is so discouraged, and so full of hate, that it wants you dead, and wants the world destroyed.<sup>12</sup> That part cannot be integrated and probably cannot be healed, but it is not necessarily evil in the sense that theologians mean. It is understandable why it is there, and until you can be compassionate with that part of yourself, you probably won't be able to deal with it adequately in just your ordinary living.

The part of you that wants you dead is easy to see. I could talk with each of you for a short time, and we could find the part of you that wants you dead, the part of you that doesn't want you to be happy, the part of you that wants to destroy your friendships, the part of you that wants to destroy all your relationships, the part of you that does not want you to have any pleasure or joy in life. It is there in every one of us, a greater or lesser toxicity. You had enough bad experiences as a child to give great justification for that part of you. But that part of you is the rebel with a cause. You can have compassion for it. You can talk to it. You can dialogue with it. But you must confront it. You must stand up to it.

## Chapter 4 Notes

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2. Gail Sheehy, *Passages: Predictable Crises of Adult Life* (New York: E. P. Dutton, 1976); Daniel J. Levinson, et al., *The Seasons of a Man's Life* (New York: Alfred A. Knopf, 1978); Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge: Harvard University Press, 1982, 1993).

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10. Victor W. Turner, "Body, Brain, and Culture," *Zygon: Journal of Religion and Science* 18 (1983): 221-46.
11. See John A. Sanford, *The Strange Case of Mr. Hyde: A New Look at the Nature of Evil* (San Francisco: Harper & Row, 1987).

12. On Fairbairn, see David E. Scharff and Ellinor F. Birtles, eds., *From Instinct to Self: Selected Papers of W. R. D. Fairbairn*, Library of Object Relations (Northvale, N.J.: Jason Aronson, 1995). On Guntrip, see Jeremy Hazell, ed., *Personal Relations Therapy: The Collected Papers of H. J. S. Guntrip*, Library of Object Relations (Northvale, N.J.: Jason Aronson, 1995); and Jeremy Hazell, *H. J. S. Guntrip: A Psychoanalytical Biography* (London: Free Association Books, 1996).



## CHAPTER 5

### ANALYSIS AS INITIATORY PROCESS

Lecture, Fall 1985

To start our consideration of analysis as initiation or as initiatory process, we should first think about psychotherapy in general as ritual process. I have been interested in this topic for some time.<sup>1</sup> When I first started studying the psychology of initiation, however, the psychological perspectives on initiation and ritual, I did not think about it the way I refer to it now. I first began studying the psychology of initiation because I had some interesting clients in therapy from various occult groups and various cults. Working on the psychology of the occult led me into the wider topic of alternative religions, and I co-authored a book on the cult experience with Gordon Melton (1982),<sup>2</sup> but I still wanted to write a book on the varieties of the occult experience and the psychology of the occult.

Some ten years ago (in the 1970s), I did field research on occultism, talking to occultists and observing occult practices in different parts of the country. It soon became evident to me that many kinds of magical practice in these occult groups involved initiation. The archetype of initiation is central to everything occultists do. They frame everything in terms of initiation. They constantly talk about the various stages on the path of initiation, the marks and

fruits of initiation, and so on. This led me to become interested in the social and psychological dynamics involved, and this led to the study of the cultural anthropologist Victor Turner.

I soon realized that the study involved more than the psychology of occult initiation. Psychotherapy itself was a ritual process of initiation. The processes in all psychotherapies follow the same three phases that Campbell and Turner described for ritual initiation, and they utilize the same three ritual elements of submission, containment, and enactment followed by the ancient ritual elders. Joseph Henderson's book *Thresholds of Initiation* (1967) had pointed out the same idea using slightly different perspectives and resources.<sup>3</sup>

The first element is *submission*. To enter any kind of formal therapy, whether individual therapy or group therapy, you have to submit to a structured process of some kind. You must relinquish certain aspects of your autonomy. You must agree to a certain structuring of your time, and a sacrificial expending of your resources in terms of the therapeutic process. That is essentially the same thing as going over the first threshold of initiation. Going over this threshold is a submission. In primitive rituals, a lot of the ritual humiliation of people as they go over this first threshold is meant to emphasize the importance of submission. You cannot, in other words, have a stiff neck and deal with initiation. The same thing is true in any therapy. You must submit to the process or you will not succeed.

The next element is *containment*. There is always some regularization of emotional behavioral phenomena in any form of therapy. You can see this most clearly in group therapy, I think, because the group has to have rules, both spoken and unspoken, to regularize what sorts of behavior are important and appropriate, to contain the "craziness" in the group. You can only engage in certain behaviors within the group. The group provides a sense of security, a vessel for powerful emotions. This is at issue in any

Gestalt Therapy group or any other sort of "humanistic" or human potential movement therapies. When you have enormously powerful emotions experienced in a group therapy setting, the group must gather around the person and give them a sense of being held emotionally, so they don't regress into psychosis. You may have heard of Primal Scream Therapy and other very intense therapies that work on this same principle. When done appropriately, the group provides the containment.

In one-to-one therapy, the relationship between the therapist and the client must provide a lot of the containment. This is even talked about in terms of "frame issues." Therapists talk about the importance of the regularization of the hour that the client comes. The person is usually expected to come at the same time, pay a certain fee, and agree to certain rubrics under which the therapy is carried out. This is not just arbitrary or just for the convenience of the therapist. The therapeutic context must create a sense of security, or the unconscious materials will not emerge freely. Why? Because if you want to get in touch with your craziness, you need assurance that the person listening is not going to be totally freaked out. You already have enough trouble dealing with your own issues, and you do not want to start taking care of an upset therapist.

Think about it developmentally. This often happens to kids when they have all those raging emotions. A "good enough" parent can deal with a child's raging emotions without getting raging emotions themselves. But when parents let the child's raging emotion get them into their own raging emotions, there is no container left for the child. We know more about this now than we used to. In fact, the child often observes that mommy and daddy are so full of raging emotions right now that there is no sense in expecting them to help contain the child's raging emotions. The child has to help the parents contain *their* raging emotions! We call this "the tendency of the child to try to heal the parents." Psychoanalytic research has learned more about this recently. Children always try to heal their parents, *but they shouldn't have to do that*. Because when the child has to be mom and dad to



mom and dad, then the child is not getting mothered and fathered properly.

In terms of any therapy situation, the goal is to have containment. This is true no matter what kind of therapy, no matter what the theoretical persuasion. Deciding whether to work with a particular therapist means deciding whether that therapist can really provide a container for all the craziness you have. Will the therapist freak out if I tell the deep, dark, and dirty truth about myself? You need a deep sense that the therapist can handle whatever you say, no matter how you manifest your pain and your rage and your whatever.

Of course, you cannot expect analysts to be calm if you take out a butcher knife and threaten them, or something like that, as one client did to one of my Rogerian friends. You know, a Rogerian therapist is supposed to reflect back to the client everything the client says. Well, this therapist asked this client, "What are you feeling?" The client says, "Well, I feel like urinating on you." The therapist responded the way he was taught, "Oh, you feel like urinating on me?" He was trying very hard to be a good Rogerian, you see, but he wasn't providing much containment. The guy began to climb up on his desk and unzip his pants. At this point the therapist forgot his Rogerian training and sharply changed the direction of the conversation!

The capacity of the counselor for containment is essential to successful therapy. You have to feel as if the analyst can control the situation in some way, at least as much as you need it controlled for that particular setting. The more disturbing the materials you have to deal with, the more secure you need the counselor to be for you to show them. Sometimes it takes a long time to get around to telling your therapist what you need to say, because you're not sure whether the therapist can handle it.

In fact, the more we study these dynamics, the more we realize that the slowness of people getting deeply into their issues is a direct function of how much we are communicating unconsciously to them that we as analysts cannot handle it. We know a lot more

about this today than we used to. We used to blame everything on the person in therapy. Lack of progress was the fault of the resistant analysand. They were just resisting our help. Now we realize that a resistant analysand may result from a resistant therapist, and this is most of us.

To put it more precisely, the personal craziness of a particular analyst can keep a client from dealing with the important issues and conflicts. This is a countertransference issue. Analysts used to think the problem was simple transference, that a client's failure to deal with client issues was a client problem. It could not be my problem as an analyst just because I cannot be the way you need me to be at this particular hour. In other words, if I as your analyst have trouble being the "good enough mother" for you at this hour, I can just call it transference and blame it on you.

After containment the third element is *enactment*. Almost all therapies have an occasion for the client to rehearse Stage Three behaviors before they have to try them alone. In some therapies, you actually act it out in psychodrama. When a person says, "I just cannot talk to my father about that," the group responds, "Well, let John be your father and talk to him." So in the safety, the containment, of that psychodrama group, that person for the first time can start to tell their father about their anger, and actually enact in that ritual setting what needs to be said and done out there in real life. Actually saying and doing these things in front of the actual father puts the person in the enactment stage of the initiatory process.

In terms of individual analysis, or individual therapy, Jungians often use an enactment called "active imagination." Suppose you had a dream where you had an awful encounter with a grizzly bear, and it terrifies you, and you wake up in a cold sweat. You know that this grizzly bear is something in you that you have to deal with, or it's going to get you. So later, when you calm down, you enter into active imagination with this grizzly bear. You go

back into your dream, and as Jung says, you dream the dream onward, but this time instead of running away, you try to enact some sort of relatedness with the grizzly bear. You try to find out what the bear wants with you. Why is it chasing you? What is this thing anyway? You enact all this in the active imagination, and in your journal.

I don't know how many of you keep a journal, but it's amazing what your journaling reveals. Many people think journaling is just making things up out of your ego, but that only indicates they still have not tried it. When you actually keep a journal about these things, you will not likely think you are making it all up, because you had no idea how the grizzly bear was going to answer your questions, and it turns out he says some things you needed to hear, things that surprised you a lot and were very helpful.

There are many other forms of enactment. Some forms of more behaviorally oriented therapy like Adlerian therapy, for example, will take a real shy young man who is phobic and embarrassed about being on the street downtown, and say, "Okay, today I want you to take this basketball and dribble it down Michigan Avenue for thirty minutes, and then I want you to dribble it back up State Street, and then come back and dribble it up to my office again." That's an enactment. Dribbling a basketball down Michigan Avenue deals with the fear of people watching by confronting it directly. When they get back to the office, they realize all this and realize they survived it. It's a sort of desensitization technique, but that's an enactment. Almost all therapy has this enactment form that you see in rituals.

These three ritual elements of submission, containment, and enactment are common to all forms of therapy. Now what about the initiatory aspect?

All forms of therapy that are depth therapies in any sense contain that suffering aspect that we were talking about. To the extent that a therapy has any kind of insight or depth orientation at all, it

exposes materials that the individual considers shameful in some way. Rogerian therapy and the so-called person-centered therapy give clients a safe setting in which they can talk. As they discover this accepting nonjudgmental environment, they can talk about more and more threatening materials, more and more materials that they would have been ashamed of in any other setting, doing what Jungians call "shadow work." That is always a painful business involving a lot of suffering to the extent that clients can get into it.

The most significant aspect of initiatory experience in all forms of psychotherapy, however, is this containment issue. Two important contemporary Freudians, D. W. Winnicott and Robert Langs, put far more emphasis on the containment aspect of analysis than the Freudians did traditionally. For classical Freudian analysts, transference simply repeated an old relationship in the analyst's office. In other words, you would treat your analyst like your own father or mother in repetition of your old object relationships with them, and the analyst would watch your behavior for clues to the way you viewed your parents and interacted with them. Winnicott and Langs, by contrast, describe the relationship between the analyst and the analysand as a container.<sup>4</sup>

This is especially interesting because Jung, back in his early days, said that the transference between an analyst and analysand was like an alchemical vessel, a glass vessel in which the *prima materia* was cooked. Some Freudians ridiculed Jung for talking about the transference as a vessel, about the relationship between the analyst and analysand as a crucible of transformation. Today some Freudians have started to come around to Jung's concept of the relationship between analyst and analysand.

The transference relationship itself, from a Jungian point of view, is a sacred space, a transformative space. It creates a sacred space in the consulting room when it is working right. Of course, one thing about sacred space is that you can never be sure when



it's properly constituted or properly stewarded. Even the best ritual elders cannot guarantee it will always be there at any given time. All the old ritual magicians knew that, and the people who used to lead the Hindu rituals knew that. One of the reasons why tribal peoples were so careful about ritual was not because they thought they could master it, but because they knew it was so fragile it could easily be rendered invalid. The same thing is true about transformative space in analysis. It's a fragile thing. You have to give great care to it.

How do the Jungian theories about the persona, the ego, and the Self operate here? There is always a persona/ego organization that is characteristic of any structure of any ordinary life-world, any existence. In other words, whenever you have yourself somewhat together, you are not without a persona. You have constituted a persona that seems appropriate for the particular social location you occupy. Jungians do not consider persona a bad thing, contrary to some simplistic views. I repeat, it is not bad to have a persona. If you do *not* have a well-functioning persona, you have a major problem. On the other hand, when you identify too closely with a persona, and think you "are" that persona, then you have another major problem.

There is, then, a Persona-Ego Organization One, a period of hopefully creative *dis*-organization, and then Persona-Ego Organization Two. Now when the former begins to need to die, you go, hopefully, into therapy, or an analytical relationship if you have access to it, in which the Self is more constellated. Usually in the old organization there is more of a split between the shadow and the persona in the ego of a person. A lot of the time what happens is that an irruption, an outbreak of the shadow, functions as "the call." The call actually comes when the shadow breaks through the barrier that repressed it from consciousness. All of a sudden the person is doing something or feeling something or thinking something that just says, "This is not me. Oh my God. I must be going crazy. I must be having a nervous breakdown."

Hopefully, then, the person goes over the first threshold and

into the transformative container. Here we truly see analysis as initiatory process, for the analytical setting serves as a vessel, an *alembic for the whole process*. The self is constellated there, and in a sense there is not very much ego function left. At this point the purpose of the analyst is to support the transforming ego of the person. Jungian analysis considers this a developmental process to form a more adequate, ongoing ego-Self axis where the Self relates to the transforming ego, thus providing an inner guidance toward a more adequate balancing of the opposites. Edward Edinger's book *Ego and Archetype* (1972) discusses this process.<sup>5</sup>

Jungians, therefore, realize that the shadow is often the agent of the Self. In other words, what is the Self up to? The Self is trying to bring about more integration and balance in the personality. If the shadow is heavily split off in this person's life, and they are living a split, then the Self will be behind the shadow's emergence into consciousness, and of course it will tear the consciousness of the person. The person will say, "Oh my God, I'm not like I thought I was," and then the process of creative dis-illusionment will begin.

What role does the analyst play at this point? In transference, you project the Self onto the person of the analyst. You experience the analyst temporarily as if the analyst were the Self. That is, the analyst will become the *axis mundi* for a while in the early parts of the transference. You sometimes hear people say, "I don't want to get dependent on a therapist." Well, that is understandable. But if you are *not* willing to get dependent on a therapist, you are not going to get very far. As long as you are still in control, you have not submitted to a therapeutic process, and you cannot relax and go with the transformative process. If you have not relaxed your controls, "let your hair down," so to speak, your deep issues are not going to come up raw like they need to for a fully effective transformation. It doesn't go on forever, but initially you must be able to invest your therapist with some sacral significance and put your trust in the healing relationship.

In the ancient world, it was very clear that you had a guru and

a *chela* (student), a master and a disciple. You had a ritual elder master in charge of the ritual. We moderns are suspicious of that sort of submission, and rightfully so, but the fact is that when you get into an analytical relationship, and you are trying to let these deep materials come up, an archetypal transference occurs in which you locate and experience the analyst as your organizing center. You are no longer going to be the organizing center for a while, because you don't feel as if you could organize your way out of a paper bag. We know now from psychoanalysis that that's okay. Not only okay, but probably necessary for a while. That is why you need to get a responsible analyst, because when you're in this kind of position, you need to have confidence in whomever you have that relationship with. You start needing them.

These issues are even more important in Freudian and neo-Freudian analysis than they are in Jungian analysis. Most Jungian analysts don't push the interpersonal regression as far as Freudians do. In Freudian analysis proper, you may visit your analyst four or five times a week and spend most of your time on the couch where you cannot see the analyst. The analyst is behind you. You start having all sorts of fantasies about the analyst, because you do not have the physical reality of the analyst sitting there in front of you as a check on your fantasy. You start having all sorts of fantasies about what the analyst is thinking, feeling, and doing. Of course, the analyst is back there taking notes on how you are feeling toward them, because it is giving the analyst clues about how you felt about your parents.

Even Jungian analysis that meets one, two, or three times a week still has a big investment in the archetypal transference. Jungian analysis makes it clearer that this liminal phase invokes sacral powers. The Jungian analyst is aware of the presence of a third "player" in the room, the Self with a capital "S," the trans-ego, the transpersonal power that is present. This directly parallels the sacred powers that Eliade talked about being present in an initiatory process.

The closing of analysis is usually a going back to more or less "ordinary" existence. It is of course different, in that you hope that you have developed a new kind of relationship to the Self, but finishing analysis is not as liminal as the process of analysis itself. While you are in analysis, you can speak about the whole duration of analysis as a liminal process. So you can think about the individual sessions as being sacred space on the micro level, and you can think about the whole time when you are in a deep analysis from a macro level as a liminal phase.

What about ending analysis? What about termination issues? Freudians have a fantasy that you can really finish analysis, though a lot of them never do. You have heard of Woody Allen and his twenty-five years in Freudian analysis. I think he is now seeing a Jungian! But Jungians usually do not have the same rigid views about termination. We believe that you develop more openness toward the promptings of the Self in developing that ego-Self axis, and that hopefully you will be more responsive to new clues that come when you need to start another deep process of transformation, that you will feel free to call the analyst back and say, "I need to see you for a few sessions," or "I need to come back and go over this dream with you." Some of the great veteran analysts like Joe Wheelwright and Joseph Henderson who are in their eighties still go to see their analysts when they feel the need. It is much more realistic. It is also much more consistent with the shamanic approaches to healing that characterize most of the history of our species.

The idea that you can finish your analysis is like the idea that you can finish your initiations. There is no such thing as being finished with your initiations. Once you get through the initiation you are in now, and you get your reconstitution, and you get to this next plateau in your life, then the next one comes along. The same thing is true from a Jungian point of view about the termination of analysis. The goal is to help people get through a particular place in their life, a particular part of their journey. You help them learn to listen better, to be better listeners to the action



of the Self at all times so they can be sensitive to what they are being called upon to do at any particular time in their life. You never say to them, "Now that you have been in analysis for three years, you will never again need containment." Or, "Now your analytical work is finished."

Just think a minute about the inflation involved in the idea of a therapeutic cure, the fantasy of a therapeutic cure, given this model of thinking about human life. It is like saying that you can get to a point where you are finished with all initiations. No longer will I ever need to make any more major changes. It's like saying, "I've had my midlife crisis now, so when I get 65 and go through my retirement crisis, I won't feel a thing." That is ridiculous, of course. As we look at analysis and psychotherapy today, we must realize it is an ongoing initiatory process. No adaptation will last you forever. So most knowledgeable Jungians can view analysis as an initiatory process. You get through this place, a particular aspect of the journey of your life, and you try to get more sensitive to the Self for a very practical reason. Now what is the practical reason? If you get more sensitive to the Self, what do you avoid?

Audience Member: You lower your anxiety?

Moore: I think you lower your anxiety, but why would this lower your anxiety? I think you're right. You don't get rid of it, but I think there are some really important ways in which you do, in a way, lower your anxiety level. You think about the cause of your anxiety, but it's also reassuring to have some sense of the structure of the process.

Audience Member: But what's the relationship? Lowering your anxiety is still not the same as dealing with the realities that caused it in the first place.

Moore: What is the relationship without trying to push this shadow stuff down and causing more anxiety? One of the things the Freudians taught us was that when you are trying to keep things repressed, and having a hard time doing so, that is when you are really feeling anxiety. Feeling really anxious means something is *trying* to come up. If you are aware and you have cultivated

the awareness that the Self is always trying to bring important things up to be confronted, you will not think it is Satan coming out. You think that God may be behind some of this strange phenomena too. The Freudians have a tendency to be more afraid of the unconscious than Jungians are—to pathologize it more.

Now don't get me wrong. The unconscious can be dangerous. But Jungians believe the Self is an Organizing Center beyond the ego that constantly tries to communicate things to you that you need to hear. So when anxiety starts, if you have cultivated this ego-Self axis, then you start asking yourself what the Self is trying to get you to see. For a Christian, the Self from a psychological point of view parallels the guidance of the Holy Spirit or the action of God in your life. They are phenomenologically very similar. In Jungian psychoanalysis, we talk about the way we observe the Self operating, and we see that anxiety is meaningful. We do not say, "I'm going to have a nervous breakdown," but rather, "I wonder what this message from the unconscious is that I need to confront when I get the courage."

One thing I have noticed about Jungian analysts is that they do not believe in rushing this process. The more of them I meet, the more I am convinced this is characteristic of Jungian analysts. They have this attitude that when the psyche is ready, then the person will turn and ask the Self what it wants, and they should not be pressed into doing so until they are ready. In other words, they might turn too soon, and get eaten up in there.

Another important concept to reflect upon in this context is the *false self*. There are several people who talk about the dynamics of the true-self, false-self. In Freudian analysis there are two important ones: D. W. Winnicott, and Alice Miller. There are others, but not as prominent. They both describe false-self, true-self dynamics. You can almost read that as persona-shadow dynamics. Not quite one-to-one, and I will explain why below. The true self is the spontaneous feeling self of the individual that was usually

under parental attack in childhood. The first book of Alice Miller, *The Drama of the Gifted Child* (1979) goes into this a lot.<sup>6</sup> But the false self is usually a compliant self. It often presents as the pleaser. All of us have a pleaser in us, and it always tries to look better than it really is or feels.

The reason I say "not quite one-to-one" is that the false self also has a side that tries to be *worse* than the person really is. A part of the shadow is also the false self, the false "bad self." A good example is *Looking for Mr. Goodbar*, the novel by Judith Rossner that writer-director Richard Brooks turned into a movie in 1977. Diane Keaton plays the young woman who is really a nice, responsible citizen teaching deaf children by day, but she goes out to the singles bars at night and looks for the most dangerous men she can find to seduce. He thinks he has seduced her, but she is the one who has seduced him. She takes him home and has sex with him, mad, passionate, manipulative sex, and then she rejects him. But as you know, she gets killed during the acting out of one of her unconscious ritualizations.

This drama goes on all over the place all the time. The false self in this situation is in both sides of the personality. The bad self is represented in the sweet, nice person who wouldn't hurt a flea, and is so upstanding and moral, pleasing mother and grandmother, but it also comes out in the person who uses her sexuality as a bad girl. From this point of view, the bad girl sexuality is just as false as the good girl part. So there is an aspect of false self acting out in the shadow. That's the subtlety. But within that shadow that she is acting out at night there is so much truth that doesn't come to life during the day. And what is the truth? Well, there are several truths. Several parts of the true self are expressed in that.

First, she is an embodied creature, a sexual being. Bodies always tell the truth. They manage to break in and tell the truth, whether it's in disease, or acting out, or whatever, and they never lie. Alice Miller also emphasizes this. The body knows the truth. If you lie about yourself, your body is likely to contradict you, and I often think about that whenever I get all this cramping in my shoulders.

I think to myself, "I wonder what particular lie I am experiencing in my shoulders right now?" It is probably something I am repressing. I am getting all that tightness in my shoulders.

You also see an acting out of rage. Rage in what? Rage in the relationship that seems to be intimate but is not. What does that remind you of? "I'm going to act like I'm going to love you, and I'm going to act like you're going to have me, but then I'm going to reject you!" What does that sound like? It sounds like the game that goes on constantly between the parent and the child. In fact, it is a reenactment of what Alice Miller calls a "repetition compulsion" of that early drama, and it is coming out right there, weekend after weekend after weekend. These men who think they are seducing her are pawns in a ritual dramatic reenactment of her rejection by her parents when she was trying to be close and loving and physical as a child and they couldn't handle it and rejected her. So she is "doing the truth," as ethicists used to say. She is doing the truth in these relationships with these men, but does not know it yet. This behavior can be directed toward either or both of the parents.

So if we look at the true-self, false-self issue, then we notice the significance of this middle phase in initiatory process. In primitive tribes, they knew that you had to confront the shadow. They did not call it that, of course, but they knew that when things went bad in the tribe or in the village, they had to do something about the shadow. So they would engage in a ritualization process to confront it. There would be some kind of truth-telling going on. We moderns try to maintain that false self as much as we can, but the more false self there is in the constitution of a person's personality, the more imprisonment of the true self there is. It is under a repression barrier. The person lives largely out of the false-self organization.

The true self, however, is always trying to make itself heard. How? One way is through our feelings. But we try our best not to hear those things, because they are unruly. Feelings of affection, for example, are unruly. So if you want to have a peaceful calm life,



you learn to avoid feelings of affection. You consign them to the basement. As I said earlier, the repressed returns in true sacred space. The truth is told in some form, and the repressed returns. So in this initiatory sacred space, you get the return of the repressed. You get that in practically any form of psychotherapy or analysis. There is a shift in the constitution of the way the personality is organized.

Audience Member: Is the concept of false-self/true-self different from the concept of splitting?

Moore: Analysts use the concept of splitting in a wide variety of ways. It can mean everything from the kind of thing you see in multiple personality to just the splitting into good and bad that people do as children, in terms of their splitting off their own perceptions of themselves into "the good me" and "the bad me." In the context of Self Psychology, the splitting occurs in childhood when the parent cannot accept many aspects of the feeling side of the child. In this case the word "splitting" means that what the parent cannot see, receive, and hold is "split off" into the child's unconscious. Much of that is the true self of the child.

You can say that the authentic feelings of the individual are "split off" out of the range of their consciousness. As long as that is the case, they live their existence like an android. The image of the android captures what the false self is like. A robot. Go see the Arnold Schwarzenegger movie *The Terminator* (1984). It's the most wonderful movie about the false self that you can imagine. The false self in each of us is like this sophisticated robot that doesn't have any feelings and will destroy people right and left without feeling.

We need to become more aware of when our false selves are governing our personalities. With some effort you can begin to recognize your false self. For example, it happens in a conversation with someone when you get bored and put yourself on automatic pilot to keep the conversation going even though you are not really there. That's the false self operating. That's the android. Once you become conscious of this, you will notice that you put that

android in your life quite a bit. The more influential the false self is in your personality, the more of your life is lived by this android character. The less your feelings were accepted as a child, the more time of your life will be spent with that android as a stand-in for you.

Where, then, is the "real you"? Depending on what your childhood was like, the "real you" can be all sorts of places. Some folks with enormously abusive childhoods have their true selves locked up in a room at the top of the castle somewhere, and they hardly know that person exists. For example, in many cases of immature parents, no one is really "minding the store" except the child. If no one is holding that child and saying, "Okay, sock it to me, and let me hear what you feel," then that child doesn't get to express its feelings without a sense of imminent chaos and doom. So they maintain "being parent to the parent."

How many people, if they were honest, would have to admit they parented their own parents? It's painful to think about it. Because while you were parenting your parent, you were not getting parented yourself. If you have to parent your parent, no one is gently holding your true self, except you. Now what have you done with that true self? The chances are, in many cases, that you have put it on ice. Literally. It's somewhere in your psyche on ice. It was a smart decision at the time, because if you had not put it on ice, it would have been even more folded, stapled, and mutilated than it was.

Understanding analysis as an initiatory process changes the whole fundamental equation. The key idea is that you no longer look at your symptoms and say defensively, "Oh, my God, I'm going crazy," but rather you can say on a positive note, "This is my call." Your call from what? The call from the inner self that has started a process of reorganizing, and so it is time for the true self to get a little attention. The true self wants to emerge. That is one of the wonderful things. Alice Miller is not a Jungian, but her picture is

consistent with a Jungian view of symptoms. She says the true self in us always keeps on trying. You may get quiet and sit still a bit, but it will start trying to make its presence felt, however feebly. The less support it got when you were a child, the less strength it has to knock, but still it knocks.

In the sacred space of analysis you can try to get things quiet enough to allow these materials to come up. That explains why they put telescopes out away from the cities, so they can get those clearer signals without so much static, without so much interference. That parallels the analytic setting. Just think about it. What is the sacred space of analysis? A place where you try to tune out as much static as possible, so you can listen to that scratching from behind the wall. It's that child trying to get out.

When you become overly intellectual in analyzing yourself, you may be distancing like mad from your true self. We should never depreciate the analysis of these materials. It is good for you to be reflective about your issues and think about them. On the other hand, when you find yourself being coldly analytical—underline coldly—you may be splitting off from your true self. The true self radiates both affection and rage.

Audience Member: I've heard it said that if something from your past comes up in a dream it means you are ready to deal with it. Do you agree with that?

Moore: Actually, a lot of things come up in dreams that presage the next year or more of work. It may mean you will be ready to deal with it in the next month or the next year. Dreams give you a heralding of the terrain and suggest the work you have ahead of you. If you keep your dreams in a journal, and every so often go back over them, you will see things that you could not possibly have seen two months before no matter how hard you looked. Two years later you will look at some of your dreams and say, "Oh, my God, there it is right there! That's what I just realized today." Of course it was right there in that dream two years before. The dream was heralding its gradual emergence.

The analytical vessel is a place of initiation where you are

contained well enough that your unconscious feels you can be trusted to have this material come up. When clients say, "I'm upset that I didn't have any dreams this week," the analytic attitude says, "Maybe the unconscious isn't ready." The unconscious may not quite trust you yet to hold new material. It may think you are going to be too chaotic this week, so it has to wait. But then later it brings it up. The better the containment, or as Langs says, "the tighter the frame," the deeper the material that will come. The scarier it will be also, but that is okay, as long as the alchemical vessel is there to contain it.

One of my clients had a dream about being a clerk in a bookstore. (I have permission to tell this dream.) There was a noise coming from the back of the store, and he looked back there and saw this hole in one of the bookcases, and just wondered about it. A woman came up to him and said, "Sir, there's a man back there who wants you to talk to him. The person that regularly talks to him is not here. Can you come back and chat with him for a minute?" So my client says, "Yes, okay, I guess I will." So he went back to the back of the bookstore, and back in there behind a hole cut out in the bookcase was this emaciated man. He looks again, and it's obviously a kind of a prison cell. The guy back in there says, "Won't you let me out of here?" My client responds, "I have no authority to let you out of there." So the man says, "Oh, okay," and he sticks his hand out and shakes hands, leaving my client confused and sad.

What more needs to be said about this story? The man behind the bookcases was an image of my analysand's true self, back behind his intellectual persona represented by the books. He was not yet ready to face this part of himself. Why? Because the man in the back room was not an intellectual at all, but a very unintellectual person. This is very common. The false self is often a really outstanding performer. It performs highly, to please the powers that be.

So the vessel of analysis is the locus where gradually the true self can emerge and begin to find acceptance. You can think of this process in any situation as an initiatory process. There is some-



thing that can emerge there, some truth that can emerge, and as with tribal initiations, it almost always carries great emotion, great feeling. That's one of the ways you can tell in your own healing process whether anything significant is happening or not. When you feel emotions you had not been aware of before, you probably have important integration happening in your healing process. If you are just analyzing things intellectually, you probably do not have too much happening.

Audience Member: This makes self-analysis seem very difficult.

Moore: I agree. There is reading of self-help books, which I think is a good idea. I don't knock self-help books, because there are a lot of things, practical wisdom, that have been distilled and can be written in a book and can help people with their ego defenses and their ego adaptation. A lot of those self-help books contain some important wisdom. However, if you are carrying massive narcissistic injuries from your early childhood, and you feel deep down as if you are totally worthless, all the self-help books in the world you read about "pulling your own strings," and "the sky's the limit," and similar manic defenses, are not going to help you. Why? Because the material that you are repressing is so powerful and so explosive that as long as you are out there on your own, you have to keep it in check. You have to keep that dangerous unconscious material under control, under repression.

For example, say you are a schoolteacher, or a mechanic, or a pilot, and you are doing your business, and suddenly you realize what happened to you as a child. When the repressed emotions start returning, that is to say, when the initiatory ordeals start, the suffering becomes so intense, and the dissolution of what you thought was your reality becomes so massive, that you need a center point to fix on, and it's extremely hard to do that by yourself. In lieu of a therapeutic relationship of some kind, what a lot of people do to "keep the wheels on" is pray a lot. That is certainly a good idea. If you pray a lot, it will keep you functional when nothing

else will. Writing things, journaling, can also help a lot to contain it. These and other techniques can help contain the chaos, but they do not make adequate substitutes for an analytical alchemical *vas*—a transformative relational field.

Facing up to a lot of truth about your childhood suffering is a very corrosive experience for the ego complex or system. It resembles alchemy where everything dissolves into a solution, and little structure is left. It is a very intense business, like any deep process usually is. It is so scary that you really need someone else to hang onto for a while. It doesn't always have to be an analyst, but it usually needs to be another person.

A lot of the time folks manage to hang onto God. Many studies of faith development show that the best object relationship a lot of people ever had was with God, which is simply another way of saying the best personal relationship they ever had was with God. A lot of us now believe that the God *imago* in the psyche actually does function in a parallel way, emotionally, as a relationship with a human being. So you can think a lot about the nature of faith and how it works here.

Still, I want to be adamant here and say that you can also use prayer as a copout. A copout from what? Sometimes you may just pray all you want and tell God what you want God to hear, and you may not give God much of a chance to talk back to your ego. You set up a one-way relationship with God and thus avoid taking the risk of getting involved in a healing relationship with either God or another human being.

Audience Member: You used the expression "hang onto God." There can also be the situation where the proper expression is that God hangs onto you.

Moore: There is that story about the two sets of footprints, and then there is only one set of footprints, and it isn't yours, it is God carrying you. Certainly that is an experience that many of us have had. But the thing that concerns me as a psychoanalyst is

that often people will use spiritual talk to avoid an opportunity for some deep healing. They will use spiritual resources as a prosthesis to get through a bad time, and they may indeed get through the bad time. But this is often what Jung called "a regressive restoration of the persona." That is an important phrase to be aware of: a *regressive restoration of the persona*. That is when a person receives the call, but they really do not want to go through the whole death and rebirth experience, so they get some crutches. They lie down until the urge toward real transformation goes away. In other words, they pray or go to church until the urge to confront the inner "monster" subsides. That is the shadow side of spiritual practice that I am concerned about. I'm not saying that is always the case, but as an analyst I think it happens a lot. We want to be aware of the possibility that spirituality may be used as an escape from the truth.

Audience Member: What about when the trauma is not yours, but happened to one of your siblings?

Moore: A trauma or tragedy for one sibling influences the others. For example, one analysand that I'm aware of could not figure out why she had never been happy in her life. She could not figure out why she never felt like she could make it with her mother. Later, after some time in analysis, she just happened to mention for the first time an older sister who had died. It had not seemed important to her, but when she finally began to realize its significance, she began to realize what had happened to her. Even though the mother had her after this sister, *to fill the place of the sister*, she never felt welcomed or blessed by the mother. No one in the home would talk about it. Talk about the family lie! No one in the home ever talked about the sister who died, and this silence had created a prison for the analysand. She not only had to deal with grief about her sister, but also with the truth about what the mother's unfinished grief work had done to the analysand's life. She had to confront her rage about that.

Alice Miller points out that you really do need to let the rage come out. It does not eliminate the trauma, but it allows you to grieve it, to let it be past. If you do not confront your rage, you are like that young woman in the bar scene. As long as you do not confront your rage, and the person it is really directed at, and what it is really all about, then you are condemned to repetition compulsions, acting it out in the present with surrogates, with people who are not really the targets of the rage at all. Much of the time in relationships our patterns of frustrating and rejecting other people and making sure we get rejected is this kind of unconscious repetition of this early rage. According to Alice Miller, once the rage is directed toward the real object of the rage, and once you admit it and feel it, you can stop being a prisoner of your childhood. What is required is more than an intellectual knowing, however. One must have an experiential "gnosis" of the feeling tone of the complex which has been hidden from the ego until this point in the analytical process.

It is not enough to just admit it and say, "I'm really enraged with my parents, I'm really enraged with my mother, or I'm really enraged with my father." That is not enough. You may indeed "know it," but merely "knowing it" does little to solve the problem. You must feel the feelings and share them with someone in a container where it will not result in a personal Hiroshima. For example, I know one young woman who is dealing with her alcoholic mother. When she was a little girl she could never predict what her mom was going to do. Now she is working through her feelings about this, but she says to her Jungian therapist, "I can't feel that, I can't let myself feel that." The therapist says, "Why not?" "Well," she says, "if I were to let myself feel that, I don't know what I might do." The analyst asks, "What might you do?" She replies, "I might break your window."

Audience Comment: I've heard that from people. They'll say, "If I really tell you how I'm feeling, or if I really act it out, I may tear this whole room apart. I may stab you."

Moore: Yes, but do you think it really is you they want to



stab? Of course, they *feel* that it really is you they might stab, but that's transference.

Audience Comment: I've been working with a woman who does a lot of that. After a session of talking she says, "I want to stab you," or "I want to hurt you."

Moore: That's heavy. You're dealing with some heavy things there. It is very important for you to be able to sit there and hold that. Some therapists have a punching bag in their back room, and when people get to this point, they just go in there and beat up on that punching bag, and that seems really helpful to them. But the feelings still need to be expressed verbally.

Audience Comment: I do that myself. I've got a punching bag too! I pound the hell out of it!

Moore: It's good to be able to do that, because the body must get involved in this in some way. For adequate ritualization, the body has to be able to express some of this affect.

When you think about this theologically, what is the actual practical theology of so many people about this? They believe in a God, but their God seems too weak to handle them. Maybe your God requires you to be nice and not angry, not a mess. When people are trying to learn how to pray in a realistic way I always recommend that they read the Psalms. Get to know King David, "beloved of God." Learn to be like King David in your spirituality. Learn to be as authentic and violent in your prayer life and your passion as David was. Once you can pray like David, then you can express your confidence *that God is a good enough God, like a good enough mother, that God can contain you and hold you*. Until you get to where you believe that God can stand for you to manifest your shadow in God's presence, then your God is really not a good enough Mother, or Father.

Audience Member: Is there room for a gentler approach to this sort of thing, or perhaps a slower approach, like when you make-believe you are moving from one house to another? You look back

and you look ahead, and you look back and you look ahead, until things come together somewhat. Is that legitimate?

Moore: Yes, that happens a lot. In fact, that is probably the norm that goes on most of the time. To the extent that you are open to the promptings of the Self, the process often mellows out some. The violent changes usually occur after you have engaged in massive repression. The more massive the repression you had as a child, the more split-off everything will be, and the more chaotic the changes will seem when they come.

Audience Member: Does it follow then that the more you can consciously own of yourself the less you have to act out?

Moore: That would be a sort of a rule of thumb. That would also relate to the ego-Self axis, because the more you develop your relationship with the Self, or in Christian terms, with God, and the more you listen for those promptings all the time, the less crust will form over your perception. You will be able to listen and make changes before the pressure builds up to the degree that it blows your defenses to bits. That is the Mount St. Helens analogy. If you refuse to listen to the promptings of the Self, the pressure gradually builds up, and it eventually blows your top off. By contrast, when you properly cultivate your ego-Self axis, you have your radar scanning and listening all the time, so your inner mountain doesn't have to blow its top off to get your attention. This is the more optimum situation that an analyst wants to see in post-analysis, with the client moving further along in the individuation process through the cultivation of their spiritual life, their spiritual and ritual practice.

The true self speaks from the inner prison, and the true self knows the truth. That's the beautiful thing. Even when the true self is locked away, it is still in there as long as the person is still breathing. The sad part is that we are so bad at helping people find it. We do not work hard enough at it. But the true self is in there and it doesn't give up. I'm convinced that it doesn't give up even in very sick people.

For example, I got a Halloween card yesterday from a young man, a schizophrenic I befriended six or eight years ago when I was doing field research interviewing cultists. He was reaching out to me, wanting to talk to me about what he could do to try to get some more depth therapy. He was on drug maintenance. I remembered going with that young man—this is an example of folk therapy—I went with him to see an occultist therapist out in one of the suburbs of Chicago. I watched this older gentleman who was an occultist healer work with him. This young man was about six feet four, and 230 pounds, and I was apprehensive about going to go see this. The occultist folk healer did regressive hypnotic healing therapy with this young schizophrenic, and I sat and watched it.

Then after all these years he called me. We Jungians tend to pay attention to these things. You get a letter like that from out of your past, and you think, "Well, that is really something." He just doesn't give up. He knows how sick he is, but he just doesn't give up. He keeps trying. He looked and looked until he found me. Now I'm going to call him and I'm going to talk to him, and see what we can figure out about getting him some more therapy. That's another thing about an authentic Jungian perspective. We tend to feel that you must keep trying on these things and hope he'll individuate as much as he can. It's the least we can do.

Audience Member: What caused this to happen?

Moore: John Giannini talks about the *synchronistic attitude*. That's really what I mean about that, that I pay attention to synchronicity. I assume that there is some reason deeper than my ego knows why this young man took the trouble to find me after all these years. I wasn't his therapist, and I wasn't his pastor. I was a researcher interviewing people involved in occult groups, and I ran into him in an occult group and spent time with him. I always tried to establish real relationships when practicing participant observation. Through him I came to understand how much healing actually occurs in these small religious groups. I had him in mind

when I wrote that article about folk healing and folk therapy as initiation and ritual process. Now I will try to help him find a way to further his individuation. I hear the call of the Self manifesting here.

Audience Member: Part of your doing that acknowledges that all of life is meaningful.

Moore: Yes, the Jungian belief in synchronicity is the psychological equivalent of the Christian belief in Providence. If you really are a Christian, or really stand in the Judeo-Christian-Islamic theological tradition, you will also believe that all events are meaningful. A lot of secularized psychologists, of course, assume a psychotic ideation if you claim that God is acting in your life. For example, I tease Barthian theologians who are just good Christian Protestant theologians, and some Catholic theologians, by saying, "Look, the way you talk about God's action in your life a lot of psychologists would consider psychotic ideation." They would view the Jungian view of synchronicity the same way.

People from some psychological perspectives would call those concepts "ideas of reference." They consider the presence of "ideas of reference" one of the diagnostic factors for determining psychosis! People who think the universe is meaningful are considered psychotic! But from a Jungian point of view, if you do not feel that events are meaningful to you personally, you might as well hang it up. John Giannini's reflections on the synchronistic attitude refer to the same old tradition, but from a psychological point of view. A practicing Christian doesn't need to justify it that way. You just refer to the Holy Spirit acting in your life, and perhaps in that young man's life, to make something happen.

Audience Member: What purpose of yours could his coming to you possibly serve?

Moore: Perhaps it helped me finish my book. I often ask myself why people come to me. There is an old adage that when the student is ready, the teacher will appear. Well, the opposite also



works. When the healer is ready, certain people will come who need to work with them at that time. The healer may never know completely why. I always assume that if people take the trouble to find me, there must be some reason beyond what is immediately evident to either of us.

Audience Member: But in terms of the saying, "Whenever two of you are gathered in my name, there I am in the midst of them," the containment might be the crazy man down the street.

Moore: Yes, but you have to understand about these healers. The containment you seek might indeed be a crazy person. We can talk about this in terms of a mainline, responsible, professional framework, and then we can talk about the way things really are. Of course, I wouldn't recommend you going to any crazy people for therapy. I couldn't do that and be a responsible professional. However, the fact of the matter is that in human history hundreds of healings have occurred with the strangest people at the strangest times and in the strangest ways.

This is just another way of saying that God, or the Spirit, or the Self, may provide helpers and guides for your ordeals in the strangest of ways. It may be that the person who has what you need to help you be contained, who has the message you need to help you on your journey, just cannot handle that narrow mind that we associate with "normality." The movie *The Fisher King* with Robin Williams (1991) portrayed this kind of situation.

Have you ever helped someone with something that you couldn't help yourself with, or didn't even know you needed help with? I have helped a lot of people get healed on issues that I worry in my deepest heart of hearts whether I will ever find healing for myself. This is an important point. You don't want to idealize this role of the container and the helper too much, because they don't have to be perfect.

## Chapter 5 Notes

1. My two early articles give more detail that I can include here. See "Contemporary Psychology as Ritual Process: An Initial Reconnaissance," *Zygon: The Journal of Religion and Science* 18 (September 1983), 283-94; and "Space and Transformation in Human Experience," in *Anthropology and the Study of Religion*, ed. Robert L. Moore and Frank E. Reynolds (Chicago: Center for the Scientific Study of Religion, 1984), 126-43.
2. J. Gordon Melton and Robert L. Moore, *The Cult Experience: Responding to the New Religious Pluralism* (New York: Pilgrim Press, 1982).
3. Joseph L. Henderson, *Thresholds of Initiation* (Middletown, Conn.: Wesleyan University Press, 1967, 1971).
4. Robert Langs, *The Therapeutic Environment* (New York: Jason Aronson, 1979). On Winnicott, see Madeleine Davis and David Wallbridge, *Boundary and Space: An Introduction to the Work of D. W. Winnicott* (Philadelphia: Brunner/Mazel, 1991); and Brett Kahr, *D. W. Winnicott: A Biographical Portrait* (Madison, Conn.: International Universities Press, 1999).
5. Edward F. Edinger, *Ego and Archetype: Individuation and the Religious Function of the Psyche*, ed. Kendra Crossen (New York: G. P. Putnam's Sons, 1972; Boston: Shambhala, 1992).
6. Alice Miller, *The Drama of the Gifted Child: The Search for the True Self*, trans. Ruth Ward (New York: Basic Books, 1979; rev. ed. 1994).

## CHAPTER 6

### RITUAL PROCESS AND SPIRITUAL LEADERSHIP

Essay, 1987

The untimely death of Victor Turner in December 1983 was a tragic loss, not just to his field of cultural anthropology, but to those of us in other fields who found his seminal work an increasingly important resource for revisioning fundamental approaches within and between disciplines. There is scarcely a single humanistic or social scientific field that has not been touched by the power of his mind and the breadth of his concerns. At the time of his death Turner was continuing to broaden and deepen his method of *processual symbolic analysis* in its scope and in its application to the pluralistic, global challenges that face us on this troubled planet.<sup>1</sup>

I had the privilege for several years of being Turner's collaborator in attempts to rethink the role of ritual process in human adaptation for a postmodern, planetary culture. This collaboration, under the auspices of the Institute for Religion in an Age of Science, culminated in a conference in Chicago that examined findings from disciplines ranging from neurobiology to theology as they illuminate the task of rethinking the role of ritual process and



leadership in our contemporary cultural context. At that conference Turner's keynote address "Body, Brain, and Culture" surprised the interdisciplinary audience by emphasizing the importance of Jung's theory of archetypes for understanding the relationship between human biology and the continuing human need for the experience of transformative ritual.<sup>2</sup>

At the time of his death, Turner and I were planning another conference on "Archetype and Ritual in Analysis and Religion" to further underscore the radical nature of Jung's challenge to both psychotherapy and spiritual leadership. That elaboration of the archetypal basis for the necessity of transformative ritual process never came to fruition.

This paper surveys some of the insights that result when some perspectives from Jungian analysis encounter Victor Turner's work on ritual process. The first section starts with Eliade's belief that modern people can no longer experience sacred space, and then outlines key ways the contemporary world still needs ritual leadership and transformative sacred space. The second section looks at how Turner's work on ritual process led him to the very different conclusion that modern people can and do experience sacred space in certain ways. The third section examines how the rediscovery of initiatory process and ritual leadership challenges contemporary ministry and theological education.

### Modernity and the Eclipse of Sacred Space

In a recent article in *The Christian Ministry* (1983), I reflected on the strange way that theological education has lost its sense of ministry as uniquely *religious* leadership.<sup>3</sup> I noted that most seminaries fail to draw on the fields of cultural anthropology and the history of religions for insights into what makes ministry unique among its cognate professions. The tendency to de-emphasize symbolic forms, myth, and ritual has resulted in a growing hegemony of secularized models of ministry issuing either from

the culture of professionalism or from Marxist pietism. Cut off from an understanding of the nature of *homo religiosus* and the archetypal foundations of religious leadership, ministry and theological education have suffered increasingly from an identity crisis of serious proportions. My article also touched briefly on a number of issues that theological education must address to recapture its vision of itself as preparation for religious leadership.

This essay narrows my focus to one significant issue that illustrates the importance of the archetypal basis of ritual process for contemporary religion: the value for religious practice of understanding the concept of sacred, transformative space.

In this context the name of Mircea Eliade immediately comes to mind. Eliade's entire corpus of writings on the human religious experience results from his distinction between sacred and profane space and time for archaic *homo religiosus*.<sup>4</sup> For Eliade, experiencing this heterogeneity of space and time was the key to all premodern religious life. Profane space and time in premodern cultures had duration, disorientation, and deterioration, while sacred space and time manifested an encounter with the eternal, the orienting center, and thus allowed regeneration, creativity, and transformation. The capacity to locate and utilize appropriately such transformative space was the special province of the religious leader.

In Eliade's view, modernity brought with it a fall for human culture in that it marked a loss of the capacity to experience space and time as heterogeneous. In effect, for moderns, all space and time is profane, and all experiences of space and time are homogeneous. This meant, for Eliade, that moderns living under the conditions of contemporary industrial culture and technical rationalism could not have an experience of sacred space.

It is easy to see why Eliade concluded that modernity had brought an end to people's ability to experience sacred space. The iconoclastic influences of the Protestant Reformation began what proved to be a sustained movement toward depreciation of the importance of ritual processes in religious life. With the impact of the Enlightenment and subsequent trends in secularization, this

decline in understanding of and appreciation for the importance of ritual process and ritual leadership has continued. Today it is difficult to find either religious leaders or psychotherapists who have much of a grasp of the power of ritual process and how the effectiveness of both ministry and therapy depend on the adequacy of ritual leadership.

In contemporary culture, however, the human need for ritualization in many areas of life has not diminished. What has diminished is the availability of knowledgeable "ritual elders" who understand the archetypal human need for ritualization throughout life, and who are prepared to respond competently and effectively by providing ritual leadership to those who need it.

This contemporary failure in ritual leadership manifests itself in many ways, but especially (a) in our inadequate provision for initiatory process in transition states, whether required by crisis or natural life-cycle changes, (b) in our lack of rituals for resolving conflict, whether interpersonal or intra-personal, and (c) in our lack of bonding rituals to facilitate species identification.

**a. Initiatory Process.** It is not difficult to discern the effects of inadequate attention to initiatory process. The archetype of initiation is constellated in these situations, but the psychosocial containment and leadership that are necessary components of effective initiatory process are absent (see Diagrams 2 and 4 in the Appendix).

This social and cultural failure has devastating results, for example, in the increasing anomie we observe among youth and young adults. We lack adequate images of mature masculinity and femininity, and we seem to believe that development into mature adulthood happens automatically.

In our practice of analysis we see every day the human tragedies that occur because we have not attended to the seriousness of the crisis in failed initiations that currently afflicts our culture. We discuss the "midlife crisis" without any genuine realization of the

ritual dimensions involved in such a critical juncture in life. We usually view such crises as merely personal challenges to the individuals involved, when in fact, they are profoundly biosocial in nature. They invoke the archetype of initiation and demand by their very nature a response of social ritualization. Because adequate ritual leadership does not commonly exist in our culture, the challenged individual must seek out partners in ritualization wherever they may be found.

**b. Conflict Resolution.** The crisis in ritual leadership today also reaches huge proportions in the area of conflict resolution.

Tribal cultures had ritual processes to deal with the potent emotional residues of intrapersonal, interpersonal, and intertribal conflicts. This enabled them to honestly face and process through ritual means what Jungian analysts call the "shadow side" of both individual and group life. Though premodern ritual techniques were often brutal and used scapegoating and other mechanisms based on intrapsychic splitting phenomena, they nevertheless attempted to address the seriousness and depth of the emotional problems issuing from the cauldron of human social existence.<sup>1</sup> Ritual techniques in tribal cultures not only maintained and enhanced group identification, but they also mediated conflict and reduced the residual toxic effects of the narcissistic rage elicited by such conflict.

In our cultural context today, the challenge is much greater and the ritual response far less adequate. Cultural and religious pluralism in a planetary context complicate the structure and dynamics of conflict and call for a sophistication in ritualization that has so far not been forthcoming.

Perhaps the most dangerous and least understood contemporary crisis in ritualization lies in the psychocultural dynamics of the arms race and the nuclear posturing of the superpowers. Russia and the United States currently seem caught in the grasp of an archetypally grounded, unconscious ritual dance



organized around apocalyptic initiatory imagery and fueled by malignant, untransmuted narcissistic rage. No national leader, political or religious, has so far demonstrated any understanding of the ritual dimensions of this conflict, much less the leadership required for responding to the depth dimensions it involves.<sup>6</sup>

c. **Species Identification.** Finally, we must face the realities that the revolutions in technology have thrust upon us in collapsing social distance on the planet. The need for species identification and species bonding has never before been so critical. Many who have studied bonding dynamics in human culture and personality believe that bonding and identification are complex ritual processes that cannot occur without adequate ritualization.

These three examples of ritual need reveal a world situation in greater need of ritual leadership today than ever before, at just the time when the prevailing culture of modern secularism has rendered us "ritually tone-deaf." We try to live as moderns who cannot locate and utilize transformative sacred space.

Jungian analysts often use the term "heroic ego" to characterize this kind of consciousness. This is a psychological way of talking about the view of consciousness and perception that characterizes the culture of the Enlightenment and modernity. The Enlightenment ego acts as though it has "immaculate perception," untainted by shadow dynamics, and requiring no inquiry into the possible falsification of perception by the influence of deep structures unavailable to consciousness.

We tend to accept the notion that time is homogeneous because we have little sense of a need for the relativization of the ego, its dissolution and reconstitution, its death and rebirth through initiatory process. Since we see no need for any fundamental transformations of our consciousness, we have no awareness of any pos-

sible role for the heterogeneity of space in either personal or social transformation.

It is ironic that this same Enlightenment consciousness gave birth to two interpretive traditions, critical sociology and psychoanalysis, which have turned a revolutionary "hermeneutics of suspicion" on their predecessor. Both traditions have sought to expose and criticize the fantasy of "immaculate perception" and the atomistic, isolated individual ego.

In recent years depth psychology has begun to recapture an awareness of the importance of ritualization in modern life. Much of psychotherapy's influence today results precisely from psychoanalytic attention to depth dimensions that religious communities and their leaders feel less need to address. I will discuss this further in analyzing the significance of the rise of pastoral counseling and psychotherapy within the specialized ministries of the contemporary church. Here I want to emphasize that uncritical attitudes toward Enlightenment theories of change are presently being challenged at their foundation—in the naive theory of consciousness so characteristic of the modern mind.

## The Universal Human Need for Sacred Space

It is precisely here, in our understanding of how change takes place in human culture and personality, that we can see the critical importance of the eclipse of the understanding of sacred transformative space—the necessity of the heterogeneity of space in human transformation—in our contemporary cultural and religious situation. The culture of Protestantism and the Enlightenment, and the many subsequent trends that have converged in a dedicated secular modernity, have given rise to a dangerous naiveté with regard to the nature and dynamics of human consciousness.

While the emphasis on the isolated individual psyche and the values of autonomy have had their positive impact in the humanization process, the heroic ego of modernity has proven to have a

fatal flaw grounded in its fantasies of mastery, control, unfalsified perception, and moral superiority. In theological terms, modern culture and consciousness have forgotten the truth embodied in traditional concepts of sin as bondage of the will and depravity of the mind. Given this view of an independent ego free of its biosocial matrix and without any need of metamorphosis, and thus without need of ritual means of transformation, change is believed to occur primarily through education and realpolitik.

The two world wars struck an important blow at the naive acceptance of the validity of the consciousness of modernity. The inability of the modern mind to grasp the depth dimensions of the Holocaust, however, demonstrates the tenacity of the appeal of Enlightenment consciousness. The dragons that lurk beneath the repression barrier of modern consciousness are the same realities that archaic *homo religiosus* confronted honestly and dealt with through ritual technologies.

**Turner's Contribution.** The legacy of Victor Turner is most important because of his challenge to Eliade's assumption that modern people cannot experience the heterogeneity of space and the deep initiatory processes in fundamental psychological and spiritual transformations. For Turner, all human cultures, whether preindustrial or contemporary, manifest a cultural metabolic process that includes experiences of the heterogeneity of space. It was his view that new ways could be found to facilitate experiences of liminality and *communitas* that are appropriate to, and adequate for, the challenges of a postmodern planetary culture. He was working on the development of this concept at the time of his death.

By helping us to look again at the biocultural matrix of consciousness, at the ritual processes through which it is formed and transformed, Turner helped us realize some of the reasons why the optimistic vision of the progressive era in social thought has gone unrealized. The stark realities of the Holocaust and the threat of nuclear war become more comprehensible and yet more terrifying

because of the humiliation of the heroic modern ego that results when we begin to see clearly the biocultural embeddedness of human consciousness. The ineffectiveness of modern theories of change based in education, persuasion, and political enlightenment becomes increasingly understandable as we realize the fundamental necessity for ritual leadership that can locate, consecrate, steward, and make use of transformative space in the task of changing personality and cultural systems.

Before we turn to examine the challenges that a rediscovery of initiatory process and ritual leadership will bring to contemporary ministry, let me first summarize some of the implications of Turner's *processual symbolic analysis* as they affect our understanding of how change occurs in human personality and culture. No approach to ministry or religious leadership can be understood without knowing how it takes into account the nature and dynamics of change in human psychocultural processes.

To understand Turner, we must understand his view that the ongoing processes of structurization and destructurization, construction and deconstruction, are always operating in human personality and culture. These processes function through root metaphors and symbolic paradigms that are not arbitrarily fabricated but are grounded in the neurophysiology of the human organism. They are variously elaborated in symbolic forms in different cultures. Creativity and innovation are built into the very foundations of this psychocultural metabolic process. There is always a dialectic between structure and *communitas*, between structure and transformation in both personality and society.

Unlike Eliade, Turner maintains that the fabric of human space/time is not homogenous, but is characterized in all cultures by heterogeneity. He distinguished between the social functions of ceremony and deep transformative ritual. Ceremony in human culture serves to confirm, consolidate, and legitimate the organization, values, and behaviors of existing structure.

A Jungian perspective might call this a "persona-restoring" process. Ritual, on the other hand, involves a process of



deconstruction and reconstruction in a ritually constructed "space time pod," or as the British psychoanalyst D. W. Winnicott would put it, "holding environment."<sup>7</sup> For Jungians this process is constellated by the archetypal Self and is an expression of the archetype of initiation. Together, the Jungian and Turnerian perspectives enable us to see more clearly the integrated biosocial nature of transformative initiatory process and the role that sacred space plays in personal and social change.

Turner has given us his greatest gift in his understanding of the importance of transitional space in all human cultures. Unlike Eliade, he understood that such space/time pods can and do exist in contemporary culture. The ritual construction of such sacred space and its appropriate use are not mere vestiges of archaic religious forms, unrelated to and inferior to more "real" secular psychosocial processes; rather, such transitional, transformative space is integral to all human personal and social transformation.

Turner provided, for the first time, an elaborate phenomenology of the radically different human experience of space within the transformative vessel or container. His elaboration of the concepts of *structure*, *communitas*, *liminal*, and *liminoid* have given us conceptual tools through which we can discern the subtleties of the nature and dynamics of deep structural change in both personality and society.

**Containment.** Before turning to some of the implications of these theoretical perspectives for contemporary ministry and theological education, we must consider further the importance of containment during processes of deep change in human personality and society. The word "containment" is not Turner's, but it describes the significance of liminal space, Turner's space/time pod. There is no more important issue that confronts those of us who are concerned with human transformation. Apparent personal or social changes that occur outside a context of containment are usually, if not always, superficial in nature or abortive in consequences. Deep

structural change requires a reliable psychosocial "framing," the facilitation of a holding environment that can help individuals and groups tolerate the terrors of change, with its attendant painful truths and emotions.

In analytical terms, the repressed often returns in unruly fashion when there is no holding environment, often issuing in destructive unconscious "acting-out" or irreversible fragmentation of the personality. Within the containment of depth psychotherapy, however, the destructuring that occurs in truly liminal states is not fragmentation but rather a dissolution of inner organizations based on early structuring, which has maintained pathological dynamics in the personality. In the analytical holding environment, this deconstruction clears the way for an integrating, healing movement in the personality toward wholeness and consolidation.

We should emphasize here that parallel processes can and should occur at all levels of systems in our psychosocial life-world. Analysts did not need Turner to teach them about the *existence* of transformative space. We did need his help, however, to deepen our understanding of the ritual processes involved in our work. We now can see that analysts are functioning in our culture as ritual elders for a small part of the population. More importantly, Turner helped us to see how our work relates to dynamic processes in other settings and at the macro-systemic level of cultural metabolism. In other words, Turner's concepts have assisted us in locating and placing analytical theory and technique in the context of a more comprehensive theory of cultural and personality processes.

Let us turn now to an examination of the significance of these ideas for contemporary ministry and theological education.

## Ministry, Sacred Space, and Theological Education

It is difficult today to find clergy, theological educators, or seminarians who understand the depth dimensions of ministry as ritual leadership. This is not to say that many do not exercise fairly effective

tive ritual leadership. Like many psychotherapists, however, many clergy are so uninformed as to the nature and dynamics of ritual process and transformative space that they would be insulted, or at least confused, if told that they were performing an important role as ritual elders. The decline of ritual (as Turner uses the term) is at least as complete in American churches and synagogues as it is anywhere else in our contemporary culture. One could hardly call what passes for worship in most American churches transformative space/time in a Turnerian sense. Liturgy in much contemporary worship more closely resembles what Turner called "ceremonial" space and time.

This assertion could be argued convincingly in many ways. Here, however, I will limit myself to one telling factor that illustrates the point. If transformative space is indeed constituted in a given setting, that which has been the source of conflict in a person or group is invited to appear in a context of containment. In effect, the repressed is invited to return. This is the meaning of the Christian confessional, and its decline in Christian worship should be understood in this context. In Jungian terms we would say that Christian worship has become persona restoring and not a place for the personal or congregational shadow to return to be confronted and wrestled with in an intense and committed way.

It is ironic that the pastoral counseling and psychotherapy movement within the Christian community has been disparaged as being a secular deviant, too individualistic, and not really an integral part of the life of the church. As I noted above, we owe much of our current awareness of the depth dimensions of ritualization in personality and culture to the Freudian and Jungian psychoanalytic traditions. I have argued elsewhere that psychotherapists and analysts of various schools are providing ritual leadership in more depth than many overtly "religious" leaders.<sup>8</sup> The most significant aspect of the rise of specialized ministries in pastoral psychotherapy and counseling has been the return to the church of a capacity to offer healing ritualization through the provision of true "sanctuaries" where personal and group shadows can

manifest and be dealt with effectively, and where deep structural transformations can occur.

Pastoral psychotherapists are notorious for *not* being able to articulate clearly why their ministry is in fact deeply religious in nature and central to the work of the church and its ministry. In recent positive developments, a few leading pastoral psychotherapists have begun to use Turner's conceptual framework to help them articulate effectively their understanding of the deep foundations of their ministry, which previously they could only intuit. The pastoral counseling and psychotherapy movement has only just begun to grow and to take its place as an integral ministry of the church. We must welcome and facilitate this growth as a manifestation of one way in which the churches can respond to the need for ritual leadership in our culture.

Unfortunately, those of us in theological education have witnessed in recent years an increasing depreciation of the ministry of counseling and more emphasis given to the importance of the congregation as an entity in itself. Turner's concepts, however, can help us restore our understanding of the dynamic inner-relatedness of the counseling ministries and the congregation as a system in itself. It is interesting to note that, in spite of all the recent attention to the local church and congregational life, there has been very little progress at the theoretical level in understanding the foundational archetypal and religious dynamics that lie at the heart of congregational life.

We must learn to ask foundational questions about the ritual significance of the congregation. Should it serve, for example, as a holding environment in its own right? Should it provide, both in its liturgical life and in other associational forms, the kind of sacred space that we have been describing in this essay? From my point of view, the congregation already serves as a sacred space, even though its leadership does not understand the processes that are fundamental to the spiritual effectiveness of the congregation to its members. If we could become much more conscious of the ritual dynamics in the congregation, we could facilitate far better what Charles



Winquist has called a "communion of possibility" within the local Church. The congregation as "container" or "space/time pod" has many potentials for human transformation that remain untapped and await our creative revisioning of congregational life.<sup>9</sup>

However, it is not merely life within the congregation that we must consider in the face of the current challenge to global religious leadership. We cannot continue to ignore the task of confronting the destructive implications of pseudo-speciation at the national and international levels. I have already noted that preindustrial cultures used ritual techniques to resolve conflicts beyond the group—to negotiate intergroup conflict and to facilitate intergroup reconciliation. Do we have any examples of ritual leadership in social transformation that we can examine for evidence of how ritual leadership might provide alternatives to current trends in leadership in this area?

It is instructive to reflect on Martin Luther King as a ritual leader in social initiatory process. King did not reduce his leadership to moral posturing, nor did he dehumanize those he wished to change by directing massive shadow projections onto them. He did not allow his leadership to deteriorate into one more expression of *realpolitik*. One can interpret the dramatic forms of his leadership and tactics as ritual leadership on a national scale. Through the power of his personality and ritual genius, King was able to turn the streets of racist cities into sacred geography, containing powerful emotions, allowing the social shadow to become manifest, and facilitating deep structural changes in the psyches of both his supporters and his opponents. Social structure was transformed in the same ritually created alchemical vessel that elicited these changes in psyche. King's role, then, was that of a cultural innovator in the Eriksonian sense and can be understood as having deep roots in psychocultural ritual process. Scholars have not yet begun to examine King's leadership from this kind of interpretive perspective.

Many social problems and social justice ministries need to be examined from this same point of view. Take, for example, the problem of gang violence in urban life. Multidisciplinary studies

of this phenomenon abound, but none of them addresses the significant initiatory role of gang life in the lives of these young Americans. The "belly of the beast," the inner world of the American prison, is one of the most powerful manifestations of sacred space in contemporary culture. Yet the stewards of that space—criminologists, wardens, guards, even prison chaplains—show little or no understanding of the nature of the space created by barbed wire and turreted walls.

Since the stewards of prisons do not understand the space they have created, the initiatory processes carried out inside their walls leads mostly to pseudo-initiations and thus serves only to push its wards deeper into the underworld. Young men of promise are transformed into warriors, but since the larger society and its representatives do not understand the space/time pods they have created, these young warriors blindly turn their powerful energies against their own people and communities rather than using them to confront the demonic realities of urban life.

We cannot, then, begin to fathom the tragedy of American urban life without facing the ways in which we fail to provide our youth with knowledgeable ritual leadership in initiatory process. Lacking this leadership, youth turn to those who cloak themselves in the trappings of ritual elders, but who in fact are the agents of chronic liminality. If religious leaders do not deepen their reflection to include these archetypal realities, they will continue to function chiefly as ceremonial leaders in *persona religion*, and not as agents of significant social transformation. From this perspective, social action based on an Enlightenment theory of consciousness is doomed to failure because of its naiveté with regard to the requirements of transformative process.

In conclusion, we must face the fact that contemporary theological education has failed and continues to fail miserably in the task of preparing seminarians for ritual leadership. Confronted with the task of revisioning an approach to spiritual leadership appropriate for a 21st-century global village, most seminaries still function as if clergy have no need for preparation in cultural

anthropology, history of religions, or depth psychology. Without the training in comparative symbology that these disciplines provide, however, clergy will continue to use the Judeo-Christian symbols in a tribal way, thus contributing to pseudo-speciation rather than making progress toward alleviating it. For the most part, theological educators themselves have not made enough use of these resources for understanding ritual processes to be able to assist their students in coming to terms with the depth dimensions of ritual process in ministry.

This essay has argued that the most serious omission is neglect of the archetype of initiation and the need for ritual leadership toward individual and social transformation in heterogeneous space. By neglecting the concept of transformative space and its role in a postmodern theory of change, seminarians can hardly be expected to see any depth relationships in their liturgical leadership, their pastoral counseling, and their activism in social-justice arenas. A serious encounter with the work of Victor Turner and contemporary Jungian psychology would go far toward enabling contemporary theological education to address the critical need for ritual leadership as we approach the 21st century.

## Chapter 6 Notes

1. This chapter originally appeared as an essay, "Ritual Process, Initiation, and Contemporary Religion," in *Jung's Challenge to Contemporary Religion*, ed. Murray Stein and Robert L. Moore (Wilmette, Ill.: Chiron Publications, 1987), 147-60. An earlier version was my article "Ministry, Sacred Space, and Theological Education: The Legacy of Victor Turner," *Theological Education* (1984), 87-100. The best introduction to Victor Turner's work is *The Ritual Process: Structure and Anti-Structure* (Ithaca: Cornell University Press, 1969).
2. Victor W. Turner, "Body, Brain, and Culture," *Zygon: Journal of Religion and Science* 18 (1983): 221-246.

3. Robert L. Moore, "Ministry as Religious Leadership: Resource for a Revisioning," *The Christian Ministry* 14, no. 5 (1983), 8-10.
4. Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (New York: Harcourt Brace, 1959, Harper Torchbook, 1961). For discussion of the nature and dynamics of sacred space in the thought of Eliade and Turner, see my chapter, "Space and Transformation in Human Experience," in *Anthropology and the Study of Religion*, ed. Robert L. Moore and Frank E. Reynolds (Chicago: Center for the Scientific Study of Religion, 1984), 126-43.
5. See Gil Bailie, *Violence Unveiled: Humanity at the Crossroads* (New York: Crossroad, 1995).
6. The danger still exists today even after the so-called "end of the Cold War." See Edward F. Edinger's posthumous book, *Archetype of the Apocalypse: A Jungian Study of the Book of Revelation*, ed. George R. Elder (Peru, Ill.: Open Court, 1999).
7. The influence of D. W. Winnicott has been a key factor in recent attention to the nature and dynamics of transformative space. See Madeleine Davis and David Wallbridge, *Boundary and Space: An Introduction to the Work of D. W. Winnicott* (Philadelphia: Brunner/Mazel, 1981, 1991).
8. Robert L. Moore, "Contemporary Psychotherapy as Ritual Process: An Initial Reconnaissance," *Zygon: Journal of Religion and Science* 18 (1983), 283-94.
9. I am indebted to Professor Sharon Parks of the Harvard Divinity School for her insights into the nature of the congregation as a holding environment.



## CHAPTER 7

### MASCULINE SPIRITUALITY AND INITIATION: THE GLOBAL CHALLENGE

Address, Summer 1995

I propose to share with you some of what I have discovered about the nature and dynamics of masculinity, the work of empowerment of the male soul, and its relationship to masculine initiation, in short, the great work we all share.<sup>1</sup> I want to recall us to the center of our work and offer a map for our work, the work that we as men face today. I will begin by describing the psychological structure of masculinity, what I like to call the plumbing, the hard wiring. Then I will focus on where we are right now in this work. What time is it now? What do we face? How are we doing in the world? At that point I will be able to explain some of the reasons why we are doing things the way we are doing them. Then I want to share with you a few reflections on what I think is needed in the way of an inclusive, pan-tribal masculine brotherhood.

The first thing I will do is pass this octahedron around and have each of you hold it.<sup>2</sup> The meaning of this will become clear as we go. Put some good energy into it from your soul. I think this is a wonderful symbol of the god-self that is in each one of us. Even

if all I say tonight is gibberish to you and totally confusing, your right brain will understand it if you just hold that octahedron for a minute. Your right brain will get it and then your left brain will eventually catch up.

## The Journey to the Center

Many of you heard the lecture I gave recently to the Chicago Men's Conference about masculine spirituality. When we talk about the sacred masculine and masculine spirituality, there are two components we need to discuss. The first component is for a man to get connected to the great power that he needs for life, that his family needs for him to have, that his community needs for him to have, that the world needs for him to have. Second, masculine spirituality concerns what a man must do to keep his power from turning demonic and destructive in his personality and life, in his family, in his community, and in the world. Masculine spirituality has these two parts: (a) a man has to connect to the power, and (b) he then must figure out how to keep that power from destroying him and his world.

In the history of masculine spirituality, we haven't done well with the second one. We have at times been very good at powering up, like the Nazi S.S. troops, but we have not always been effective in keeping our power from turning demonic. I have reasons to hope that we may be getting to the point where we might do better, and that is where I want us to lead us before the night is over.

I want to share with you an image. I have a number of images I want to share with you, different images of the journey to the center.

The Center of the World. Throughout history all forms of spirituality have understood "the Center" as the source of power for liv-

ing in the world. The first task of masculine spirituality is locating the Center, connecting with it, plugging into the sources of regeneration and creativity that are needed for life.

Here is an image from the work of the great scholar Mircea Eliade. If you haven't read his book *The Sacred and the Profane* (1959) you should get it and read it.<sup>3</sup> He is one of the most important people helping us to understand human spirituality. He has helped us to understand that when human beings cannot find the Center, they fall into chaos (see Diagram 5 in the Appendix).

That chaos has different forms. It can be a cold chaos. You've all been depressed. You've all been without energy, a cold chaos of the wasteland. Or, if you don't know where the Center is, you can have a hot chaos, a compulsive chaos, an addictive chaos, where you've got lots of energy banging off the walls and lighting you up like a Christmas tree, but it's making your life crazy, it's destroying your world. Before you find that Center, you either have cold or hot chaos in some way, and there's no space in the world that is habitable.

We talk about a habitat for humanity. That is just a new way to talk about the old idea of finding the Center so there can be a world that is habitable for humans who have found orientation. Eliade called that the *axis mundi*. That's the World Tree. In Christianity, it's the Cross. In Judaism, it's the Holy City of Jerusalem. In Islam, it's the Kaaba, the great black shrine. In Native American traditions, there are sacred mountains that are sacred centers, the Center of the World. If you've been to the Southwest, you've probably been to the Center of the World of some of the native peoples.

The old peoples of the earth always knew that they had to find the Center of the World. Why? Because they knew that if you did not find it, you would either fail to have the energy you needed to live, or any energy you had would be demonic. It would lead to craziness. So find that Center, and in that Center when you find it, the power of Being flows in through that Center. It is there that creation forms out of the chaos. It is there that the great "I AM" is



said. It is there that you return for regeneration when things begin to deteriorate. It is there that the creative, regenerative energies of the world flow in.

**Ascent to the Center.** Diagram 6 in the Appendix shows an image of the ascent to the Center. In spirituality, and especially in masculine spirituality, the journey to the Center and to the fruits of that Center are imaged as an ascent. You see all kinds of examples of sacred mountains. Probably fifty cultures talked about pyramids and used pyramids to image this ascent, this spiritual ascent, the spiral toward the Center.

For just a moment I want to talk about the transformative dynamics of that ascent and have you think about the way in which your experience, and the experience you wish for other men, is a walking of this journey, of this ascent. It moves from the wasteland that we saw before at the edge of the circle up to the Center where you find cosmos, world, shalom, the sacred order of justice and peace.

Now just let me take you through the stages in the illustration. Just work with me on this because this is the process you go through when you power up, as you get more and more connected with your Center, as you get more and more connected with that gold energy in there, as you learn how to deal with your power. You see, it is easy as long as you are not connected to your power, but once you start getting connected, it gets more and more dangerous until the point where you are really cooking, and then you are most at risk. That's why I want us to go through this. For those of you men who are already really passionate and full of energy, remember when you were not, and when you were looking at other men who were, the leaders you admired. We need to talk just a little bit about that dynamic.

**The Wasteland.** So we start down here in the wasteland, in the chaos, either the cold chaos or the hot chaos. Some of you majored

in one or the other. I usually majored in the cold chaos. I spent so much time chronically depressed, that I didn't even know I was depressed until I started feeling better. Sometimes when you are in that condition, you do not believe there is a Center. You don't believe there is any energy. You can't see any gold in the world. You don't believe there is any gold in the world, any God energy, because you do not see any light shining out there. This is where a lot of men find themselves today. They do not even see any gold out there to envy. This is one of the great horrors of our time, that so many men are cynical and nihilistic and have absolutely no hope. There can be no hope when you are here.

**Epiphany.** But you know, the Spirit moves on the face of the waters, and there will be an epiphany. Something will shine. Now all kinds of things can shine. It can be female. It can be a wonderful bourbon. It can be a job. It can be a house, a place in the country. It can be Mexico. It can be another man. But suddenly there is a gold that shines for you, and you can see that glint and suddenly everything is changed, because you went all the way from not believing there was any such thing to actually seeing it shine. At this point, in your perception, gold is not within, the gold is "out there."

So that is the first step. That is the beginning of a chance for hope. It usually doesn't feel great, because immediately you feel what contemporary French philosophers and psychoanalysts call "the lack." They say the reason we want to sacrifice human beings is because of our "lack." At this point you move right to envy. I feel the "lack," and I see that shine, and I will envy it, particularly if it is shining in another man.

So you've got the dynamics. We refer to this in psychoanalysis today as "idealization," or "idealizing selfobject transference." That's the technical language. It just means you look out there, and you see the gold, but you know it's not in you and you think it's not for you.<sup>1</sup>

When you shine, as all you leaders know, the idealization is going to come your way. For those of you that are not leaders yet, your time will come when men will look at you and they see the gold shine. Then they will envy you, because initially they did not believe they could ever have it. Then for a while they are going to hate you. I heard that there's a T-shirt in the network going around now that says "Leader" on the front and has a target on the back. That's great! It ought to be passed around to everyone who is thinking about leadership or everyone who already is a leader, because this is a fundamental dynamic that you will face.

**Arcing.** The next stage is when you connect with that person, when you form a connection with the source of that shining. This happens a lot in your leadership work. When that connection is made and a flow of energy begins, there is a technical term for that. It's called a "tension arc." It's called "arc-ing." Think about arc welding, or think about the arcing that goes on in electroplating. There is that flow of energy. There is an arcing of energy. If there is not a connection point between you and that source of gold that you see, there is no arcing, and you will not experience any transformation. But if there is a connection, that love, that from-the-heart connection, there is contact, and there is a beginning of a transfer of that gold, that shine. This is what is supposed to happen in psychoanalysis and psychotherapy, that heart connection. Often it doesn't, but that is what is supposed to happen.

If the relationship continues, then the one who felt he had no gold gradually notices his lead turning into gold. I didn't tell you about the bad part. That's the *mana* stage, what Carl Jung called the *mana* personality stage. When you first touch the gold, when you first realize the gold is in you, it blows you up like a balloon. You feel like you can do anything, but you just have to hang on a little bit because the drop back to reality is coming soon.

The good news is that if you stay with the relationship, if you've got some men that love you enough to put up with you when you're in your *mana* personality stage, the arcing will con-

tinue. You have had a great experience, you have had your initiation, and now you think you know everything there is to know. You have these guys that love you in spite of all you think you know, and they continue loving you. Then that arcing continues and your radiance continues to grow. What was lead gradually turns to gold and begins to shine more brightly.

**Creativity.** As that radiance in the man continues to shine more brightly, he begins to feel his creativity flowing in him. This is when he becomes dangerous, because now all these streams of creativity are coming forth. The great philosopher Paul Tillich said that when the creativity starts flowing so strongly it can begin to break the forms in the personality. That's what he called the demonic. The demonic is not bad energy, it is often wonderful energy that has started to break the forms, because it is not contained or channeled adequately.

**Containment.** A lot of work with men requires the creation of adequate containment. When that creativity starts flowing from being connected, and all that powerful, sacred, masculine energy really starts to flow, then the demonic is breathing down your neck. This is why you have to have the community. The technical phrase is "an adequate selfobject milieu." This means your community helps you contain and channel your creativity. The people that love you have gotten past their hate of creative people because they've gotten more used to their own shining and they can help you affirm, contain, and channel your creativity.

**Community.** When you have had that helpful kind of community around you enough, the good news is that you internalize that community. Your inner temple gets firmer, your inner cup that can hold your energy. That is the good news. You internalize all



those men that love you, and they become part of a cup that helps you hold and channel that God energy.

The bad news is that you never get to where you can handle it alone. This is a very important point. We'll see later what is happening now because men have been told that they ought to be able to handle it alone. The fact is that the old peoples of the earth knew that men could not handle it alone. Men don't get so mature that they can handle it alone. It doesn't matter how many years of analysis they've had. They never get individuated enough to handle it alone. That is why we have to think about the community, containment, formation, and training ourselves how to channel and steward that energy.

**Cosmos.** That brings us, in the old mythologies of the world, into building a "habitat for humanity," called "cosmos" in the mythologies. What is that energy for? What is the community stewarded for? It's stewarded for the *polis*, they used to say in Greece, the city and the cosmos, so that there can be a safe vessel for one's friends, for one's family, and for the rest of humanity.

So here is the journey to the Center, and the ascent, the struggle of the ascent, and the goal of getting beyond the self and even beyond the community to cosmos, to world building, to a world of justice and peace.

## The Structure of the Psyche

The octahedron represents my discoveries and my work for almost three decades. There is enormous evidence to agree with Carl Jung that there is a Great Code about this journey to the Center that is in our two-million-year-old DNA.<sup>5</sup> There are clues to the task of that journey to the Center that are far more specific than many people believe. In my work I have tried to present a decoding of the structure of the psyche (see Diagrams 7 through 10 in the

Appendix). Many of you have read my books and listened to my tapes, so I'm not going to belabor this point. Though we are talking about the male psyche, I want to take a few minutes to say how the female journey to the Center is similar to the male journey to the Center, and how they are different, critically different.

**The Four Powers.** I agree with Jung that the four quarters of mythology show the world being quadrated, that there are four corners of the world, four elements. The Navajo say there are four winds. The Hindus say there are four faces of god. The early Christians said there had to be four gospels. Jung said myths and mythic images are the faces that instincts bring to the world. Humans quadrate the world in mythic images. So there must be a four-fold instinctuality.

Jung thought this referred to the four-fold typology of intuition, thinking, sensation and feeling. I found out later that Toni Wolff, his lover and teacher, thought it was something else. I find that I am in her tradition. She thought there were four structural forms of the female psyche, not four functions like Jung thought. I also think there are four structural forms and that they correspond to the four energies in the human soul.

Men and women alike have these four energies and the task of balancing them. In other words, the energies that men and women must learn first to access, then to balance in their individuation, or in their pilgrimage, in their journey to the Center, are the same four energies. But the way that men and women get to the Center is not the same. That is the critical difference in our genetic plumbing that I think will help us understand why we are in the mess we're in today on this planet. Let me just go through these four powers.

(1) **The King and Queen.** The mythic images of the King and the Queen represent an instinctual line having to do with nurture and centering in the human personality. I will talk about the initiation that goes with it later on. The line having to do with inclu-

sive nurture is what I call the royal line of development. Notice that the octahedron is two pyramids, base to base, a male pyramid and a female pyramid, placed together. The male quartet set of books Doug Gillette and I wrote discusses this eight-fold nature, the octahedral shape.<sup>6</sup> Jung believed the structure of the deep self in men and women had the form of that octahedron.<sup>7</sup> I'm simply offering a decoding of that octahedron.

This royal energy of inclusive nurture and centering is important. Without it you are not calm, you are not centered, you do not have a vision, you do not have a sense of "I am" and "I want." If someone held a .357 magnum up to your head and said, "Tell me what you want, or I'll shoot," would you be capable of giving an answer? A lot of men really want to know what they desire, but they can't find it. That is what the King image is all about. It is about achieving your sovereignty.

(2) The Lover. The mythic image of the Lover represents another instinctual line of development that covers passion, sexuality, affiliation, intimacy, embodiment, and joy. If you don't have a connection with the Lover within, you don't have any fun. No matter how smart you are, how caring you are in terms of your nurturance, without the Lover being accessed you don't have any fun and it doesn't feel worthwhile. You can thank D. H. Lawrence for being the high priest of this energy. What's that poem? "Sooner murder an infant in its cradle than to nurse unacted desire" (from William Blake, *Proverbs from Hell*). The idea is that if you are just building good works out of duty, it's terrible. That's the absence of this Lover energy.

(3) The Magician. Mythic images of the Magician, high priest or priestess, represent the cognitive line of development. This has to do with moving from mere knowledge to wisdom used for healing of self and community. Notice that the cognitive line balances the nurturance line. This is the same in men and women. There's no difference there. In other words, it's just as hard to gain insight for men and women, just as hard to develop generativity and the

capacity to bless and nurture for women as it is for men. We are alike in these ways.

(4) The Warrior. The other axis of the octahedral code is where the bad divine joke is. Jung thought that God had a bad sense of humor. The reversal here in the male and female soul is on the Lover-Warrior axis. The Lover energy we talked about. The Warrior energy is the energy of focused discipline, boundaries, service, and mission. Without a mature connection to this energy, a man will be passive, violent, or both.

**The Asymmetry of Male/Female Development.** The asymmetry that we have here is that unlike males, young females are flooded with Lover energy in adolescence. Notice I put adolescence, early adulthood, mid-life, maturity, corresponding for men with Warrior, Magician, Lover, King, but for women I put it with Lover, Magician, Warrior, Queen. Here is the asymmetry. I've said for a long time that men and women pass each other at mid-life on this axis. This is the source of so many divorces and so much inter-gender misunderstanding. Just as the woman at mid-life is powering up into her aggression, a man is discovering the opening of his heart. So they pass each other in the night, literally pass each other in the night. I want you to reflect upon how this difference is enormously significant. I want you to think about the asymmetrical life-cycle trajectory in women and men.

After I published this series of books, someone told me about David Gutmann's book *Reclaimed Powers* (1987).<sup>8</sup> It is a cross-cultural study of men and women through the life-cycle that gives empirical validation to my assertions about this cross-cultural movement of women to more aggression at mid-life and men to more passivity. It's in the hard wiring of men and women and must be dealt with consciously and constructively. So here are the four foundational powers with one asymmetry. They have the same center but different trajectories for men and women.



**The Four Initiations.** We are the social animal. We are the cultural animal. We are the ape that creates culture. You put our species down anywhere, and we will create myths and rituals. With those four foundational powers, we will create the software we need to actualize our hardware, the potentials in our hardware. If you give us long enough, we will create what we need. We will create initiations through culture which correspond to each of these instinctual lines.

In other words, our species is not simple. We are very complex. We are a very souped up chimpanzee, and we need a lot of software to go with our biological hardware. So in the past, indigenous tribes created initiations that corresponded to each of these four lines of development. We're going to see a little bit later what has happened to us that gets us to where we are now, but here is the continuing challenge of our species.

First, men in the past were taught things to do that created a royal initiation, that helped them get to the point where they could bless. Men did things together that helped them learn how to mentor. Men did things together that helped them be aware of the need to sacrifice for the whole, and they didn't leave this to chance. This is the key thing. They didn't have our contemporary assumptions that you just let a person grow up and they'll somehow become mature. None of the indigenous peoples made that mistake.

Second, Gutmann's book also makes it clear that the old peoples of the earth, the tribal peoples, all knew that you needed to initiate the Warrior in a young man. Otherwise, that aggression energy in a young man would damage his community and probably himself. So they came up with software, tribal initiations, from the Masai to the Zulu to the Zuni, helping the young male learn what his aggression was for, because he has it so early in his life before he has enough life experience to tell him how to use it wisely. Compare that to the experience of the woman who lives much longer before being flooded with aggression.

Third, the old peoples of the earth did not just have an ordained clergy, they had software for men in understanding initia-

tion. Men learned their ritual responsibilities, their role as a magician. There was no such thing as a man in a tribe of indigenous peoples that didn't have his ritual responsibility, that did not take his place in the circle of men in the long house. You should go to the Museum of Natural History in Chicago and look at the long houses that men were in prior to the modern era. They all knew that there had to be some sort of initiation, some sort of ritual software for a man's responsibility in ritual leadership.

Finally, the ancient peoples also knew a man needed to power up in the erotic and they knew that this erotic energy was the universal solvent. Without a Lover initiation, it will dissolve anything—personalities, homes, fortunes, relationships. We will not ask for any testimonials on this!

So there are your four initiations, the four aspects of initiation corresponding to the four powers.

**The Role of the Elder.** All the old peoples of the earth knew that these powerful energies needed to be brought on line, contained, channeled, and that men should not be thrown onto their own devices on this. They should have help from other men, especially from the elders. There were elders who carried the wisdom, and these elders were men who understood the wisdom of the tribe. For many of the tribes, this wisdom went back thousands of years into pre-history.

So this is the inherited plumbing that we have as men, and the old peoples of the earth had a sense that you must create myth and ritual to help contain, channel, access, and regulate these energies. This is our past, and according to Carl Jung and Anthony Stevens and others, this past goes back into our evolutionary pre-history. This is the history of masculine spirituality. These are the energies that all men have to connect with and learn how to regulate and contain. This is our heritage.

Audience Member: What is the framework or container for all of this?

Moore: For most of the old peoples of the earth, these issues were not seen as merely psychology. Theirs was a holistic approach. These concerns were not cut off from the spiritual and ethical vision of the tribe. So all of these agendas were related to the mission from the Center. They went to the Center to connect with all this energy, but it was never seen as private. In other words, this wasn't something you just went to your analyst for, to get you powered up so you could be a better executive, be more successful in your career, and then retire and play golf. This was not their vision. All of these concerns were seen as integrated: a spiritual world, a spiritual cosmos. All of these energies were stewarded. Once they were accessed they were stewarded for the larger whole, for the cosmos. This is the critical distinction between the old traditions and what has happened to us in the modern world.

**Initiation at Midlife.** Let's talk a little bit about this mid-life transition. We need to get really clear about this mid-life dynamic and how different our mid-life dynamic is from that of women. There's enormous heart work being done in the New Warrior Network, opening up of men's hearts and working with men at mid-life in this heart work area. I think the genius of the founders forming this vision in the early days was not to call this the "New Lover Network." We need to think about this now. Why not call it the New Lover Network? Men's hearts are opening up.

One of the things we need to talk about together is this abyss, this male mid-life emotional swamp. They used to call this the "Slough of Despond" in Renaissance poetry. For you folks who are not from the South, a slough is an old creek that is full of water moccasins. It's hot and wet and full of quicksand. The research shows that men move into mid-life and they become depressed, passive, suicidal, and addictive worldwide. Did you hear that? Depressed, suicidal, addictive worldwide. You can just see this bad joke. Men at mid-life move right into that

heart energy, into the Lover energy and then many of them collapse in a puddle of Jello. I've seen Green Berets that get to mid-life and throw away everything they ever learned about the Warrior.

Why do we need to concern ourselves with a Warrior initiation at mid-life? Because even if a man had a good Warrior initiation in the first half of life, he is danger of losing connection with it because of his developmental programming.

You've also got people like me who follow a trajectory more like that of a woman because of the way my family was. I knew that they were attacking my brother's Warrior when he showed it, so I moved into the "Little Trickster" pattern. Some of you are academics and therapists. You know what I mean. You think you can bypass the Warrior task by moving right into that trickster. You're smart and you think everything is good and fine and you've got that big grin on your face. Then you try to have a relationship, and you wonder what-the-heck is wrong with you. You don't seem to be able to form adequate boundaries in relationships.

The bad news is even if you were a Green Beret, you can get to this place in your life, moving over this mid-life threshold, and completely forget that you ever had any aggression. Even if you remember that you did, you are ashamed of it, you're ashamed you ever had it. It's good to move into a new room in the house of the soul. The bad news is that when you move into this Lover space without an initiation, it will dissolve everything that you ever tried to build. Everything that you ever thought you knew goes right out the door. We could have some testimonials to this, couldn't we?

Talk about our elder problem, now look at this. When the time comes for us males to accept a mantle of generativity and inclusive caring and empowerment of young men helping them deal with their fiery, fire-in-the-belly Warrior energy, about the time when we are needed for that, we have become passive, depressed, and ineffectual.



**Another Difference between Men and Women.** You and I know that there are a lot of women who have contempt for their husbands because their husbands have moved into this mid-life limbo and are confused and disoriented. When women get to mid-life, they say to themselves, "I've had enough of this servant stuff for other people. I've learned about boundaries now. I've figured out how I have been taken advantage of. Now I'm going to get very clear about what I want, and if this pitiful excuse for a man that I'm married to doesn't get his stuff together, I'm going to leave him." And they are ready for that. They have Warrior virtues at the point where their husbands have lost them.

It goes like this. She says, "Just do it, and stop whining." He says, "But I feel, but I want, . . . couldn't we . . ." Then she says, "Just get out of the way. I've got stuff I've got to do." So she decides to take the helm. She is not feeling wimped out and she is not overwhelmed with feelings of "Oh, this painful," or "This is uncomfortable," or "What will they think?" or "Will she leave me?" When she comes up she has that Warrior energy that says "Let's get the job done. I know what I want. I know where I'm going. If you can't come along, then I'll find somebody else." Can you follow this? This is the radical asymmetry.

When you look in the world, and when you look at Gutmann's book, you notice that women elders are not having as hard a time facing their responsibilities. They're still having a difficult time, but not as hard a time as male elders. Why? The female initiation is not in much better shape than male initiation. According to Gutmann they do better because they are not in a pool of feelings when challenged with responsibilities, while males at mid-life are in that Slough of Despond.

**Assuming the Mantle of Elder.** When you talk to a mid-life male about signing on to be an elder for the New Warrior Network and really building this organization, he says, "Man, I'm here to get my own wounds healed, and as soon as I can get my wounds healed

I'm going to be moving on." This is why so many men at mid-life treat their men's organization like a cult. The research shows that most of the folks going into these cultic organizations move in, stay about three years while they heal, and then move on. So you can see the temptation in men's work in our time. I'm not just speaking of the New Warrior Network. I'm speaking about the whole international men's movement.

Why has the men's movement been such a wimped-out, largely disappointing phenomenon? You know in 1990 we had big dreams and we had so much Lover energy we couldn't organize our way out of a paper bag, and you can see why. There is no shame in healing wounds at all, but it's very difficult in that space to deal with talk about assuming the mantle of eldership. It is very difficult for men in the process of being healed to think about containing it for other men following them, and also creating space, tradition, and institutional resources for young men who haven't even come to mid-life yet.

This is the challenge, this is the difficulty. You see that asymmetry here. It is not the same for women and for men. Consider how this dynamic gets behind the situation we find ourselves in, in terms of masculine spirituality on our planet, in terms of the situation in our cities, in terms of our building prisons. Why are we building prisons? It is all related to this.

## The Challenge of a Global Brotherhood

**Forces of Chaos in the World.** I want to talk just a little bit about what time it is. We've looked at the evolutionary plumbing. Now I want to talk about where we are, and then I want to talk about why I wanted to come and speak to the leaders of this organization. First a little bit about the situation we're in.

Here I feel a bit like Winston Churchill must have felt back in the summer of 1940 knowing Hitler wanted to invade Britain by the end of the year. I've studied his life and often wondered what it

was like for him to give those famous speeches. If you haven't heard them, you ought to listen to some of them. He had to counter a kind of passivity and hopelessness that threatened to overwhelm the whole western world.

For example, right after Dunkirk he addressed Parliament on June 4, 1940 to explain that his resolve to keep on fighting "was based on serious grounds, and was no mere despairing effort." Listen to a sample of his energy: "Even though large tracts of Europe . . . have fallen . . . into the grip of the Gestapo, we shall not flag or fail. We shall go on to the end, we shall fight in France, we shall fight in the seas and oceans, we shall fight . . . in the air, we shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing-grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender." Speeches like this were probably the most important of his life, trying to get people to figure out what time it was in Europe in 1940.<sup>9</sup>

That is why I feel that my discussion with you tonight is so important. I may never make another presentation that is more important than this one. Not just in terms of the presentation itself, but in terms of the importance of the topic and the possibilities that are here in this group of men.

I love to study World War II to learn about leadership and command. I think the summer of 1942 was the most critical period in the struggle of the Second World War. The Allied powers were still very weak. They were unprepared. They were unorganized. They didn't have their leadership lined up. They didn't have their resources lined up. They didn't know what they were going to do. It was a desperate situation.

Those of you who know about this think back with me to the summer of 1942. The ovens were going into full speed in the concentration camps. The high-tech German war machine was humming. Hitler's Panzer divisions were having a field day. On the eastern front the Russian armies were in retreat. In North Africa, Rommel's army was sweeping toward Egypt. On the western front,

the Luftwaffe was still a terrifying force, and German submarines were daily sinking Allied ships all the way to the Gulf of Mexico. In the Asian theater, a handful of Allied soldiers in various places were being chewed to bits by an incredibly sophisticated war machine run by a regressive form of masculine spirituality. Both fronts were being run by demonic racist tribal masculine spiritualities in a high key.

If we had time, we could talk about the men who started collecting themselves a little bit, talking to each other, starting to figure out what to do about the situation, starting to think about what they needed to do to get off the defensive and onto the offensive. We could talk about Operation Torch which was a first strike led at their underbelly by General George S. Patton, Jr., or St. George as I call him. This was the beginning of change in the direction of the war.

Our time today is more subtle, but the forces of chaos and destruction on our planet are far greater now than they were in 1940 or 1942, and most people are in massive denial about it.

**The Deculturization of the World.** Some months ago the *Atlantic Monthly* ran an article about the deculturization of the world.<sup>10</sup> We have a new form of chaos on the planet now that has never been seen before. It's a form of chaos that comes, not when the culture has the wrong leaders in its places of eldership and a change is needed, but a new form of chaos where the whole system of elders has collapsed and the culture is falling apart and dissolving into the chaos. You see it in Somalia and you see it increasingly in many places on the earth. Another article has just come out in the *Atlantic Monthly* focusing more on our cities and about the emerging chaos in our cities, the enormous increase in violent crime and murder, especially among our young, especially among our young males.<sup>11</sup> This agrees perfectly with Gutmann's research.

We are seeing all over the planet a new thing that is more horrible than the Nazi and Japanese war machines ever thought



about being. After the war, we put teams of people in Japan under Douglas MacArthur to inject democratic institutions into their systems. We did the same thing in Germany and Italy. But recent events of terrorism and ethnic violence show how easily that structure could dissolve between our fingers, the structure that is needed to hold things together or to create any institutional change.

Our uninitiated Warriors, our monster-boy Warriors, running the gun trade in the world, are making it easy for ten-year-old boys to have AK-47's and M-16's all over the planet. Monster-boy gangs are increasingly dominating community after community, city after city, all over the world, not just in America. I wish it was only our problem, but it's not. Boys, unelderred boys, uninitiated boys, abandoned by their uninitiated fathers and uncles, are terrorizing people in New Guinea, in South America, in El Salvador. As if the people of El Salvador haven't had enough misery, now we are exporting our LA gangs to San Salvador. The gang boys of San Salvador are being educated by made-in-America monster-boys.

**The Lack of Masculine Initiation.** Gentlemen, the time is late. This is a desperate situation and we have to look around and see what's being done about it. Look around at your mayors and your governors and your Congress and your Justice Department and listen for anybody who is going to step up and name the role of masculine initiation or the lack of it in this worldwide phenomenon. You're going to listen a long time before you hear anybody talking about this who knows what's going on. This body of men here, because of their experience, have ways to understand what's going on. But it's amazing to me. I look and listen to a lot of would-be leaders in a lot of walks of life, and it's amazing to me how few have any clue that it's not merely economics, it's not merely education, it's not merely any particular social location or television show or rap song. No, these problems result from our lack of a system of masculine initiation and eldership.

Gutmann's book says in every indigenous culture the older

men bonded together as peace chiefs. They bonded with the young men to help them understand what all that aggression is for. But look at this now. In our culture our older men are declaring moral bankruptcy in these matters. I don't think it has to be this way.

Look at your organization. You have some men who are functioning effectively as elders. They are full of that generative power, that King energy that has taken them so long to develop. I would say fifty-five is the earliest it can come into its fullness. They have not forgotten what it is to use a sword, and they are not sociopathic tricksters. They have a sense of what knowledge is for. They have some wisdom for healing and they are willing to steward it. Their hearts have been opened up. They are not the same sadistic young guys they might have been at one time. They have been able to look their own sadism in the eye and been able to change.

They are not white knights anymore. They know they are not pure. They are not red knights anymore either, for they know that they are not so righteous, that they have been violent. They are black knights, the highest initiation of a man in the Warrior image. They are men who have eaten some ashes. They have eaten their shadow to the point where they can responsibly use that energy. They bring the heart, they bring the wisdom, and they bring it all to the elder task. These men as elders help young men find their way in your organization. I'll come back to the promise of your organization in a moment. But let me continue with my point.

**The Disappearance of Elders.** Gutmann says that elders are disappearing all over the planet. The same men that used to carry the responsibilities of the elder are now alcoholic or thinking about suicide, or they are in major depressions, or they are on golf courses, or all of the above. When these men abandon these young males, we get what we have now.

In other words, this stuff makes sense. All these pundits in our society are trying to figure out what is going on and why. But they avoid the one key factor. It is clear what is going on and why. No longer do we have a problem about figuring it out. We have all these people in leadership positions in every walk of life, especially those involved with the legal system, criminology, and the political life, who are trying to explain this situation without any reference to male initiation or maturation. It is impossible. It cannot be done. You cannot even identify the problem without looking at male initiation, much less fix it.

So what time is it? It is a time when men have abdicated their responsibilities as elders wholesale. We have all these self-righteous men all over the country who want to put all these young boys in prison forever and throw away the keys because they are criminals and "cannot be helped." This is the situation we face, so-called grown men who will not face their own shadows. They will not face their own abdication. They are willing to throw away the lives of thousands upon thousands of young males all over the country, and refuse to take any responsibility for it. That's where we are today, gentlemen. That's what time it is for men in the world today—for our families, communities, for our planet.

**An Order of Earth Knights.** That gets me to the question of what we need to solve this problem. Personally, I think we need a brotherhood, what used to be called an order. What kind of brotherhood do we need?

First let's consider what kind of brotherhood we don't need. We don't need a clone of the Nazi S.S. troops. Why not? They were organized. They knew how to use technology. They knew how to use spirituality. They knew how to use mythology. They knew how to use ritual. They knew how to inspire men. They knew how to get men committed unto death. They knew how to make men proud.

So what was their problem? They had a racist, tribal, demonic

vision. They made the fatal error that our forebears have repeatedly fallen into over thousands of years, what Erik Erikson called "pseudo-speciation." We have not been able to keep the unity of our species on the screen or to make it the basis for our vision. If I had time, I'd go into it more, but we make the same mistake over and over. We take these magnificent young warriors and offer them a bogus vision, a tribal, demonic, racist, non-inclusive vision to serve and die for.

I am the descendant of a magnificent Confederate cavalry officer. He was seduced by and gave his warrior energy to an unworthy cause. All through the history of our species we have been doing this to our young warriors. We've been sacrificing these magnificent young men to tribal visions. We must break new ground, follow a new path.

**Stewarding the Vision.** What do we need? We need magnificent young men, middle-aged men, and older men serving an inclusive vision worthy of them. We need to take that energy, that Warrior energy that is very likely the most noble thing in the male soul, and bring it into the service of an inclusive, nonracist, nonsectarian, noncultic, vision of a world of justice and peace. Do you know what I mean?

Speak to our brothers in the Promise Keepers. Warn them about the way they are repeating the error of our forefathers bringing all that wonderful masculine energy and serving another tribal vision. We have so many well-intentioned men today who have been seduced into racist militias because they know that Warrior energy is important. The only elders and guides they have are men that do not have a clue except to repeat the errors of the past.

What do we need? We need a group of people to bring forth a vision worthy of all of these magnificent young men, red and yellow, black and white. We need to have that vision lifted up. But we don't need just to put out a vision. We need more than just a



vision. We need an order, a brotherhood, that is willing to do what is necessary to steward that vision and to provide the containment that is necessary for initiation into such a comprehensive vision of manhood.

We don't need an organization that simply provides a place for men to go through their mid-life crisis and leave. We need an organization that will take a young man and power him up and introduce him to how magnificent he is.

We need an organization that will surround a man with other men that love him when he hits that white water at about age forty, that will help him understand what is happening to him, that will try to keep him from hitting the rocks—but if he does, will love him and pull him out.

We need an organization that will be there for a man when he gets into his fifties and sixties and starts running into some health problems, one that will help him understand the many ways he is still strong, maybe even stronger than when he was younger and physically strong.

We need an organization that will love a man when he is dying and be there for him while he is dying.

We need an organization that a man can know will carry on after his death the work he was committed to.

We need an organization that will help that man's family bury him, and then be there to offer guidance to his children.

This is an inter-generational vision. Is it new? No, this is the way men used to do it. This is way it used to be done in the tribes. What is different about now? What is new?

**Horses of Power.** I've been looking around now for several years, especially since about 1987 when I first began really looking at all the evil in the world and trying to face up to it. I've been looking around for "horses of power" that the men of the world might ride. But you know what? I hate to tell you this, but there are not very many of them out there. I like to say to your members that I

get to see in Chicago, "I wish you guys had more competition." The news is that, unfortunately, you don't have very much competition.

I look at you and I see the possibilities. But I have a question in my mind about this. I've listened to you guys when you talk about being Warriors and you talk about being "new" Warriors. What is new about the New Warriors? The old Warriors were tribal Warriors. They were courageous, they were magnificent, and they were glorious, but they were fighting for tribal visions that were not as large as the human species.

When I look around at the New Warriors I see something interesting here. New Warriors don't exclude people because of different spiritual traditions. In fact, they welcome them. New Warriors don't exclude men because they come from different races. In fact, they are trying to reach out their arms and become much more inclusive racially as a movement. In my city of Chicago, a lot of people talk a good game, but do you know who is trying to step up to the plate and work with young black men in Hales Franciscan High School? It has been men from the New Warrior Network who have put themselves on the line there.

I'm just looking. I'm just observing. Don't blame me if I look at you guys and see a group of men who know how important masculine initiation is, who know what happens to men when they don't get it, who are doing their best to be inclusive across economic class, across religions, across races. This is new. This is a new kind of warrior.

I said that we need an order. Forest Craver likes to talk about the need for an "Order of Earth." An order is an organization of the kind we have been talking about, committed to provide containment and whatever is necessary to get this job done. An order is something that men develop an allegiance to for the long haul, not just for three years. To become part of an order is a life-long commitment.

**Are You the One?** Do you remember the gospel story where disciples come from John the Baptist who is in prison and ask Jesus, "Are you the one who is to come, or should we look for another?"<sup>12</sup> To be honest with you, what I have to say to you this weekend is this. We are in deep trouble, gentlemen, and I wish there were a lot of other organizations to talk to. If there were, I would go talk to them, because I am worried about this. I have not been blessed with any children. If anything, that has made me more concerned about yours.

If we do not create something like an "Order of Earth," we do not have a snowball's chance in Hell. If we do find one, we still might not make it, but we would at least have a fighting chance, and we could "give them Hell" for a while. I wrote about this vision of an Earth Knight Network in my book *The Warrior Within* (1992). My question is very simple. Are you the Order that we long for, or should we look for another? Are you the inclusive Order, the nonracist Order, the nonclassist Order, the nonsexist Order, the committed Order that we long for?

If you don't believe we long for it, just go to the movies. They make movies about these longings all the time. Recently, I sent a packet of stuff to Steven Segal with a little challenge. I sent it through one of my martial arts brothers. The message went something like this. You play a good Earth Knight in the movies, but are you interested in really being one? I never heard from him. Maybe I still will. But folks, that is the issue.

You do fantastic work. I've analyzed a lot of men who have benefited greatly from your work. I have worked with men for years who have been locked up in themselves, in their old anal ways. They were not able to get free, no matter how much work they did. I have seen them go to a New Warrior weekend and have them break out. So I have seen the redemptive power of your work in healing. If you never did anything else but continue the kind of work you are doing right now, you would be a success and people would be grateful to you. But I want to raise to you the question. Is it possible that you have an even wider mission?

Could it be that in the twenty-fifth century, some elder is going to be telling a story like this to a group of children: "It came to pass in the later years of the twentieth century that a small band of men of different races, from different walks of life, woke up, looked around, and saw what time it was. They saw how desperate the situation was, and how bad the odds were that they could do the work that needed to be done, but they nevertheless said 'yes' to the challenge. Children, though we cannot remember their names, we are eternally grateful to them."

## Chapter 7 Notes

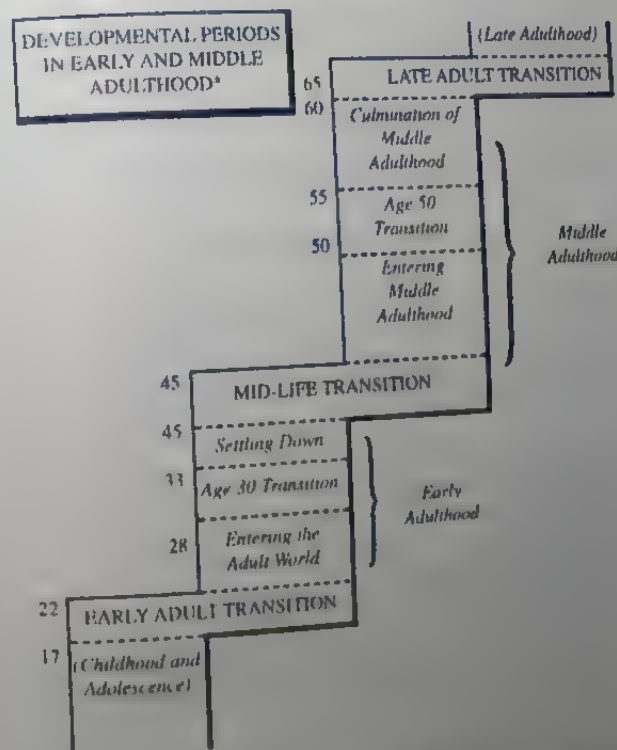
1. This address was given to an international meeting of leaders of the ManKind Project in Windsor, Ontario, July 17, 1995. The ManKind Project, formerly the New Warrior Network, is considered by many to be the leading international organization currently focusing on the importance of masculine initiation for our time.
2. At this point Dr. Moore passed around a large calcium fluoride crystal, a naturally occurring octahedron.
3. Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (New York: Harcourt, Brace and World, 1959; Harper Torchbooks, 1961).
4. See Robert L. Moore's lectures on "Idealization and Evil," available from the C. G. Jung Institute of Chicago.
5. See Anthony Stevens, *Archetypes: A Natural History of the Self* (New York: William Morrow, 1982), and *The Two Million-Year-Old Self* (College Station, Texas: Texas A&M Univ. Press, 1993; paperback, New York: Fromm International, 1997).
6. The introductory volume to the five-volume set is Robert Moore and Douglas Gillette, *King Warrior Magician Lover: Rediscovering the Archetypes of the Mature Masculine* (New York: Harper Collins, 1990). The other four books each describe one of the four archetypes in greater detail as they manifest themselves in a man's personality: *The King Within: Accessing the King in the Male Psyche*



- (New York: William Morrow, 1991), *The Warrior Within: Accessing the Knight in the Male Psyche* (New York: William Morrow, 1992), *The Magician Within: Accessing the Shaman in the Male Psyche* (New York: William Morrow, 1993; Avon Books, 1993), *The Lover Within: Accessing the Lover in the Male Psyche* (New York: William Morrow, 1993; Avon Books, 1993).
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  8. David Gutmann, *Reclaimed Powers: Toward a New Psychology of Men and Women in Later Life* (New York: Basic Books, 1987), reprinted in paperback with new preface and afterword as *Reclaimed Powers: Men and Women in Later Life* (Evanston: Northwestern University Press, 1994).
  9. Winston Churchill, *The Second World War*, vol. 2: *Their Finest Hour* (Boston: Houghton Mifflin, 1949), 115-18.
  10. Robert D. Kaplan, "Foreign Affairs: Eaten from Within," *Atlantic Monthly* 274 (November 1994). See also Kaplan's books, *The Ends of the Earth: A Journey at the Dawn of the 21st Century* (New York: Random House, 1996), *The Empire Wilderness: Trends into America's Future* (New York: Random House, 1998), and *The Coming Anarchy: Shattering the Dreams of the Post-Cold War* (New York: Random House, 2000).
  11. Witold Rybczynski, "Society: Downsizing Cities," *Atlantic Monthly* 276 (October 1995), 36-47.
  12. Matthew 11:3 and Luke 7:20.

## APPENDIX

DIAGRAM 1  
"THE SEASONS OF A MAN'S LIFE"  
(Daniel Levinson)



\*From *The Seasons of a Man's Life* by Daniel Levinson, et al. (New York: Alfred A. Knopf, 1978), p. 57 Copyright © 1978 by Daniel J. Levinson. Reprinted by permission of Alfred P. Knopf.

## DIAGRAM 2 THE ARCHETYPE OF INITIATION

### PHASE ONE Ordinary Consciousness Challenged, Life-World Restless and Morbid

1. **Life Events:** Crisis (loss of spouse through death or divorce, loss of job, mid-life crisis, etc.).
2. **Eliade:** Profane time/space I, world deterioration (the terror of history).
3. **Campbell:** Familiar life, "the Call," tyrant holdfast.
4. **van Gennep:** Separation.
5. **Turner:** Structure I, preliminal state I.
6. **Freud:** Fixation-development off schedule.
7. **Contemporary Occultists:** Significance hunger, malignant discouragement.
8. **Psychotherapy:** Realization of need for analysis (before therapy session).
9. **Worship Events:** Enter into sanctuary, the call to worship, invocation.
10. **Social Attitude:** Anxious, restless, overly sensitive, dissatisfied with social location and status, depressed.

## DIAGRAM 2 (continued) THE ARCHETYPE OF INITIATION

### PHASE TWO Ordinary Consciousness Transcended, Life-World Dismantled and Deconstructed

1. **Life Events:** Grief process; unemployment.
2. **Eliade:** Sacred time/space, journey to the Center.
3. **Campbell:** Descent into the zone of magnified power.
4. **van Gennep:** Transition.
5. **Turner:** Anti-structure, liminal transition, *communitas* (varying degrees, whether liminal or liminoid).
6. **Freud:** Return of the repressed.
7. **Contemporary Occultists:** The Quest with its ordeals (with dangers of pseudo-initiation and chronic liminality).
8. **Psychotherapy:** Analytical environment as vessel or container (therapy session).
9. **Worship:** Sacred time/space, confession, encounter with transcendent Power and its agents, united with the sacred community, pilgrimage.
10. **Social Attitude:** Submissive, resigned, autonomy relinquished, powers of personal agency disregarded, degradation mechanisms accepted.



## DIAGRAM 2 (continued) THE ARCHETYPE OF INITIATION

### PHASE THREE Ordinary Consciousness Reconstituted, Life-World Reintegrated and Renewed

1. **Life Events:** Reintegration, adaptation to new situation.
2. **Eliade:** Profane time/space II.
3. **Campbell:** Return with boon that restores the world.
4. **van Gennep:** Incorporation, aggregation.
5. **Turner:** Structure II, post-liminal state II.
6. **Freud:** Attainment of a more mature psychosexual stage.
7. **Contemporary Occultists:** Adephood: Initiates now empowered for new creativity and significant service.
8. **Psychotherapy:** Post-analysis, adaptation (after therapy session).
9. **Worship:** Benediction, recessional, exit from sanctuary, reentry into daily life.
10. **Social Attitude:** Exalted, personal status enhanced and dramatized, sense of autonomy reappropriated, powers of personal agency reaffirmed.

## DIAGRAM 3 THE HERO CYCLE IN MYTHOLOGY

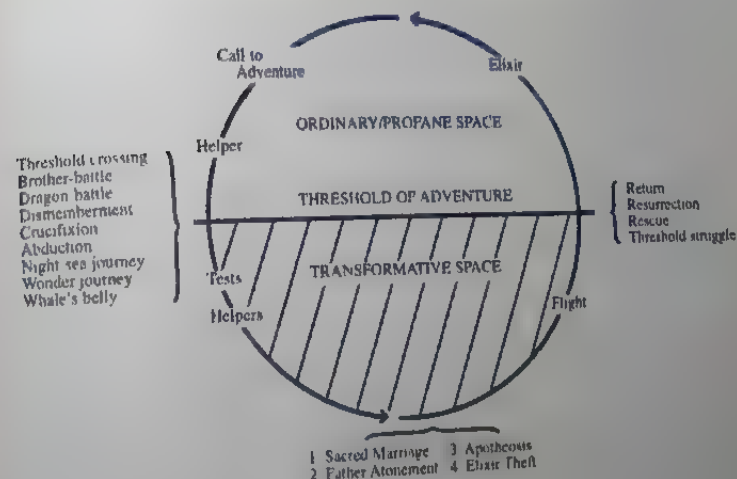


DIAGRAM 4  
TURNER'S CATEGORIES IN CONTEMPORARY EXPERIENCE

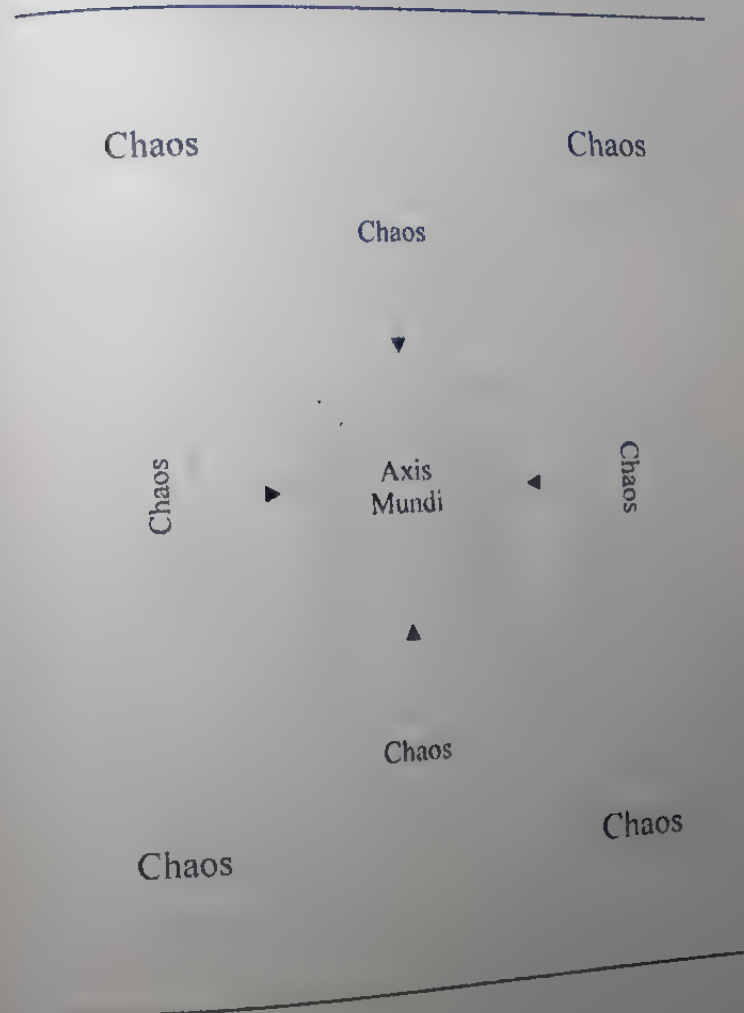
Psychosocial State Prior to Transition	Psychosocial State During Transition	Psychosocial State After Transition
----- A. Movement Through Normal Transitions -----		
Partiality	Totality	Partiality
Heterogeneity	Homogeneity	Heterogeneity
Structure	<i>Communitas</i>	Structure
Inequality	Equality	Inequality
Systems of nomenclature	Anonymity	Systems of nomenclature
Property	Absence of property	Property
Social status	Absence of social status	Social status
Distinctions of clothing	Naked or uniform clothing	Distinctions of clothing
Sexuality in marriage and family context	Sexual continence or community	Sexuality in marriage and family context
Sex distinctions maximized	Sex distinctions minimized	Sex distinctions maximized
Distinctions of rank	Absence of rank	Distinctions of rank
Just pride of position	Humility	Just pride of position
Care for personal appearance	Disregard for appearance	Care for personal appearance
Distinctions of wealth	No distinctions of wealth	Distinctions of wealth
Selfishness	Unselfishness	Selfishness
Obedience to superior rank	Total obedience	Obedience to superior rank
Secularity	Sacredness	Secularity
Technical knowledge	Sacred instruction	Technical knowledge
Speech	Silence	Speech
Kinship rights and obligations	Suspend kinship rights	Kinship rights and obligations
Intermittent reference to mystical powers	Continuous reference to mystical powers	Intermittent reference to mystical powers
Sagacity	Foolishness	Sagacity
Complexity	Simplicity	Complexity
Pain and suffering avoided	Pain and suffering accepted	Pain and suffering avoided
Degrees of autonomy	Heteronomy	Degrees of autonomy

----- B. Examples of Life Events in Modern Industrial Societies -----

Period prior to significant personal loss	Period of mourning, the grief process	Reintegration into society after grieving is complete
Early adult settled period	Midlife crisis	Entry into middle adulthood
Period prior to difficulties in early adult transition	Entry into a cult (normal liminality)	Return to ordinary life outside the group
	Or stay chronically liminal, unable to reenter structure	Or group's status hierarchy functions as structure

Diagram adapted from Victor Turner, *The Ritual Process: Structure and Anti-Structure* (Ithaca, N.Y.: Cornell University Press, 1977), 106, used with permission

DIAGRAM 5  
JOURNEY TO THE CENTER

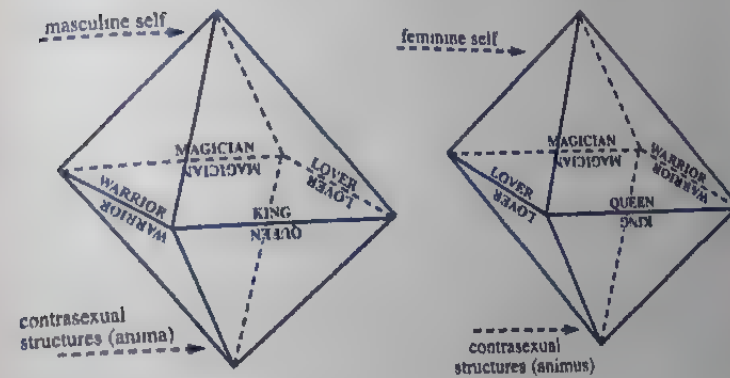




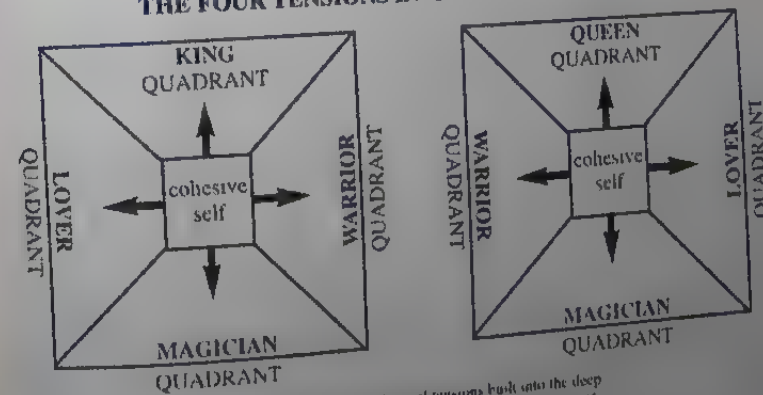
**DIAGRAM 6**  
**ASCENT TO THE CENTER**



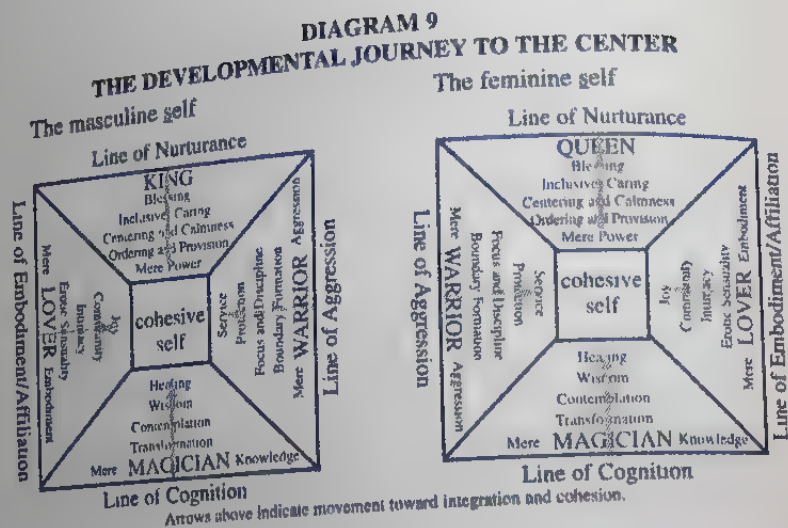
**DIAGRAM 7**  
**THE DEEP STRUCTURES OF THE HUMAN SELF**  
Models of the complete bisexual Archetypal Self in octahedral form  
(the double-quaternion)



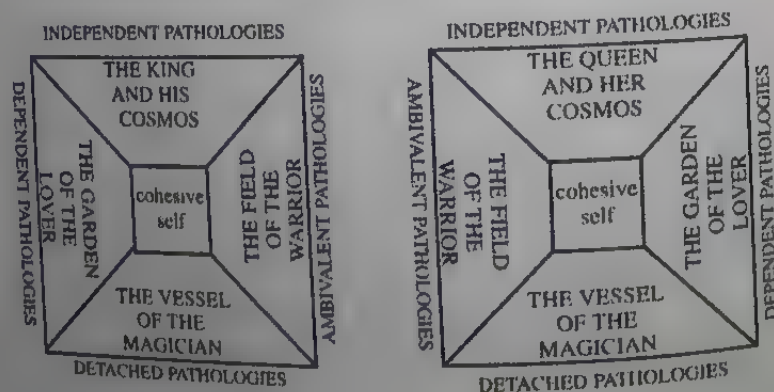
**DIAGRAM 8**  
**THE FOUR TENSIONS IN THE HUMAN SELF**



Arrows above indicate dialectical tensions built into the deep structure of the psyche and often lead to splitting of the self



**DIAGRAM 10**  
**THE GEOGRAPHY OF INNER SPACE IN RELATION TO**  
**THEODORE MILLON'S MAPPING OF PSYCHOPATHOLOGY**



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In addition to his practice of psychoanalysis and psychoanalytic psychotherapy, he also teaches and has served as a training analyst at the C. G. Jung Institute of Chicago. He lectures widely in the United States and abroad on topics relating to psychoanalysis, ethics, and human spirituality. He is also in demand as an executive coach and consultant in leadership and organizational development to business and government.

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Robert Moore is perhaps most widely known for his work on ritual process and the masculine psyche. His five-volume series on masculine psychology and spirituality (co-authored with mythologist Douglas Gillette) is the most influential theory of masculinity in today's international discussion. The structural psychoanalysis outlined in these books put him at the forefront of theory in masculine psychology, masculine spirituality, and masculine initiation. The initial volume, *King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine*, and the four related volumes, *The King Within*, *The Warrior Within*, *The Magician Within*, and *The Lover Within*, have made him the foremost theoretician of the international men's movement.

A comprehensive list of his audiotaped lectures and books on psychology and spirituality is available through the C. G. Jung Institute of Chicago, (847) 475-4848. For other information, you may consult his web page at [www.robertmoore-phd.com](http://www.robertmoore-phd.com). Consultations may be arranged by calling him at (773) 288-7474, faxing him at (773) 288-7276, or e-mailing him at [rmoore@chgoosem.edu](mailto:rmoore@chgoosem.edu).

To be informed of forthcoming publications and training events led by Dr. Moore, you may visit his web-page at [www.robertmoore-phd.com](http://www.robertmoore-phd.com). To be placed on his database for notification of publications and/or events, or for prepublication orders of out-of-print or forthcoming publications, you may e-mail him at [rmoore@chgoosem.edu](mailto:rmoore@chgoosem.edu).

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